

A
PASTORS
LEGACY,

To his Beloved People :
Being

THE SUBSTANCE

Of Fourteen

Farewel - Sermons.

m^r.

Fairclough.

By a *Somerſetſhire* Miniſter.

Taken from his mouth by one
of his Hearers.

Now Reviſed, and Published at
the entreaty and charge of
his Pariſhioners.

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T O T H E
R E A D E R.

Reader,

IF thou wouldst have any profit by these *Notes*, take these two Directions.

1. Read them all. 2. Weigh and consider every Sentence as thou readest it.



SERMON I.

2 Cor. 13. 11.

Finally brethren farewell, be perfect, be of good comfort, be of one mind, live in peace, and the God of peace shall be with you.

BY the reading of this Text, I suppose you all believe, I expect but a short continuance with you; And it may be, some desire a double account from me, 1. Why I must depart? 2. Why I chuse such a Text, so long before my appointed parting day.

But this account is not fit here to be inserted.

These words are *Pauls* valediction to the *Corinthians*, consisting of two main parts, *Exhortation & Benediction*.

Exhortation, Be perfect, &c. Benediction, Farewel, the God of peace shall be with you. I shall first raise

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some

Some Observations, and then make particular Application.

The Observations very briefly :

Doct. First, An Apostolical Spirit is an uniting affectionate Spirit : He calls them *Brethren*.

This Spirit you see exprest, *Mark* 10. from 42. to the 45. verse.

An Apostolical Spirit doth not trample over others blood, but cements the Church by its own blood.

Doth not ride over other mens heads to serve its own pride and lust, but layes it self under other mens feet to save their Souls.

Though free from all, yet servant unto all, that they may gain the more, *1 Cor. 9. 19. 1 Thes. 2. 7, 8.*

The Apostles, as Nurses among Children, could have imparted their own Souls.

2 Tim. 2. from 23. to the last.

The first verse I am sure I have practised, the other I have laboured for.

Use. Then earnestly pray, that he whom God sends among you, be according to this Doctrine.

Doct. 2. Secondly, Every action and fruition

fruition of Mortality, must come to its *finally*.

Methusalah, had his last hour; the Egyptian Piramides shall not have one stone left upon another:

Use 1. First, let's labour for immortality, when every moment will be as far from *finally*, as the first; when no friends shall part, no joyes shall end.

Use 2. Secondly, Remember *finally* in every *firstly* here.

So close, as remember thou must part: Let God lie alwaies betwixt thy heart and thy love, and then no parting will rend thy heart: Have a Cabinet alwaies safely to repose thy self and thy friends, and that the bosom of thy God; and then, though thou seest him not, your couch is alwaies one.

Doct. 3. Thirdly, It was the manner of the Apostles, to take Emphatical partings.

I told you, an Apostolical Spirit, was an affectionate Spirit; and all affections have two sharp ends, the first and last.

In them the Spirits of affection are condensed and doubled.

Of this, *Acts 20. 21.* give eminent instances, *Chapt. 20. vers. 7.* He Preacht

at *Treas* all night, being to depart on the morrow, *vers.* 11. till break of day, *v.* 17. He sent for the Elders of the Church, and his parting is set down, *ver.* 18. to the 20, 25, 27, 36. and to the last. *Chap.* 21. 5, 6. At *Tyre* all accompanied him at his departure. *Peters* care we may see, *2 Pet.* 1. 12, 15. He had great care then, to leave things in their remembrance.

Yea, it is a Divine Spirit: Thus Christ took his leave of *Jerusalem*, *Mat.* 23. 37. to the end. Thus he takes his leave of his Disciples, *John* 14. 15. 16. 17. *chap.* Yea, such a spirit God himself expresses, *Hosea* 11. 8. He was loath to give up *Israel*, and came back many a time when he was going away.

Use. Then the seriousness of my parting from you, is not without good example and president.

Doct. 4. *Fourthly*, For peoples felicity, is the Pastors anxiety.

Farewel; Oh! that the God of love and peace may be with you, says *Paul* here.

St. Pauls affection is almost incredible, to remember multitudes in every prayer, even by name, living, and dying for their sakes, as he oft expresses
in

in his Epistles, *Phil.* 1. 7, to 11. He greatly has them in his heart, and longs for them, that they may grow and increase.

Use. The only inference I shall make from this, is, I believe, I shall feel the reality of my office, by the pain of my heart.

I never expect to have a heart, without many cutting thoughts, and a very heavy weight on me, on the consideration of your souls, when I shall be made much incapable to help you.

The defect of my own earnestness when I had liberty with you, and the fear of your want of spiritual Mercies, when I am absent, will make me know, what it is, once to have had a care of your souls.

Doct. 5. Fifthly, They are blessed that have the God of love and peace abiding with them.

Where God is, there can be no want; where the God of love is; their Souls can want no company; where the God of peace is, there can want no rest nor joy.

Use. 1. First, Pray take care that he may be with you, what ever becomes of me.

Use. 2. Secondly, It is my joy, I hope I shall leave him with divers of you.

Use. 3. Thirdly, Do me the duty and favour, to beg him for me also, what Land soever I may live in.

Doct. 6. Lastly, Perfection, Consolation, and Union, is the way to Divine fruition. The more height of holiness, love and joy, the more of God.

Use. Oh, that your souls would but labour for it !

And to the end, that God may be with you, that you may be perfect, comforted, and united ; shall I now speak a word of Exhortation to divers sorts of you, that may be useful, and possibly you may remember when I am gone.

First and last things stick in memory.

I would fain leave some memorial for God in every heart ; something that shall live and speak when I am gone.

I would sow a seed that may prove a binder, 'twixt God and your souls.

And *First*, Let me speak to you that are poor and ignorant ; pray hearken, I am giving you your last lesson, hear me this once more, if you never heard me before, yet hear me now, else you will be as *Josephs* brethren ; time may
come,

come, you may remember; you would not hear your brother, when he speaks in the anguish of his soul unto you.

The first word of Exhortation.

First, Thou wilt be lamentably confounded, when God shall shew thee, thy soul was worth ten thousand of thy body.

For what is all this regardlessness of Soul, for thy poor body? Thou thinkest thou dost wisely, and I pity thee with all my heart; and the hundred part, God will accept of thee, that he will not of the rich.

But thou must love God above all, thou must know the nature of the fall, the nature of the Gospel of Faith, Repentance, Obedience, and a new Creature.

Thou shouldest of the two, chuse rather to save thy soul then thy body. God will make thee understand that Text, *Mat. 16. 26.* The whole world, much lesse a poor wretched life, will not make up the loss of thy Soul. Behold thy case, *Mat. 25. 24. 30.* Thou thinkest God is hard, thou takest heed thou dost no hurt, and dost no good: Re-

member, all will be retorted on thee, and being unprofitable, thou wilt be cast into utter darkness; I would have none of *Mells*, or *Leigh*, be ever there. Thou wilt tell God, I was very careful to save the Cabinet, but what became of the Jewel? Thy Childs cloaths; but what became of the Child?

God will say, didst thou never hear, thy soul was better then thy body? why didst not thou look after it?

Consider, *Luke* 14. 21. the poor were compelled to come into a sence of the Gospel.

But *Mat.* 22. 11, 12, 13. the poor man without a wedding garment, was speechless, when cast into everlasting woe.

2. *Word.* Secondly, Love will have time, *1 Cor.* 16. 22. If any man love not the Lord Christ, he's left to the Curse at Christs last coming: And *Cant.* 8. 6. Love is *as strong as death*, and will break through all *impediments*.

She loved, that gave her *two Mites* into the Treasury, *Mat.* 12. 43.

Remember, *Psal.* 132. 15. God is engaged to thee; if thou lovest, thou wilt trust God to keep *thee alive*, but if he will kill *thee*, thou wilt follow him.

She

She (among you) loved, that (being poor) burnt the thatch of her house to read the Bible by, and died a glorious Christian.

If thou lovest, thou wilt sleep but a little; live by the word of God, beg to live whilst thou dost hear the Word; wilt cry to all thou meetest, men and brethren, what shall I do to be saved?

Not lack of mony, or time, but it's lack of love, that damns poor mens souls.

3. *Word.* Thirdly, What kind of creature art thou, who thinkest, God, Soul, and Eternity, may be put off with a little regard?

Art thou a man, or art thou a creeping thing? wert thou bred in the field among Cattle, or hast thou heard of a Soul? Is it possible a Jewel should be no more to thee then a pebble; a King then a worm?

Look on the Heavens, think what he deserves that made them; compare Eternity and time; consider the difference:

Thou that art thus senceless, art but a bruit, without being all hairy; pitty thy self, arise and be a man; thy eyes are e-

ven out, thou art buried alive.

Art thou content to be a fly, a worm, a dog, a swine? be not so poor, as to be none of mankind.

4. *Word.* Fourthly, Be sure, who ever thou art, thou wilt be damned, unless thou valuest God and Eternity infinitely before this world and life.

How is it with thee? Do these glorious objects fill thine eyes, or art thou closed from them? Are they as food to thee, thou hast no mind to?

Remember, *2 Thes. 1. 8.* He will come in flaming fire, to take vengeance on them that know him not.

Dost thou know God, or long to know him? Or think a little will serve turn? Oh! mind this place, let me intreat thee.

Consider that in *2 Cor. 4. 4.* *The God of this world, hath blinded the eyes of them that are lost.* Must I say so of the Gospel here? *2 Thes. 2. 12.* *All shall be damned that believe not the Truth; but have pleasure in unrighteousness.* Read seriously, *Prov. 1. 23. to 27.* What does thy soul long for, what does thy tongue chiefly enquire after?

I would not have thee damn'd; oh! lift up thine eyes.

5. *Word.*

5. *Word.* Fifthly, Of all persons, 'tis madness for thee, not to look after the other world.

Thou art now poor, must thou ever be a wretch, ever the tayl? Come, get the start of rich men: Remember Gods choice, *Jam. 1. 5.* You are to be rich, and have Kingdoms.

Come poor man let thee and I be glorious persons in the other world.

6. *Word.* Sixthly, Great will be thy confusion, when God shall give thee a review of the Manna that hath fallen about thy Tents, and thou starve for hunger.

Thou that art poor, mightest not thou have learnt (many hundred times) what it is to believe in Jesus? Had a way shewed thee to break the cords of Hell? Hath not the Boat and the Gale, come many a Sabbath and stood at thy doors?

Has not Heaven and Hell been set open before thee, while God may say, thou idlest at home, or sleepest at Church, or thought of something else?

Must God hear thee? Thou wouldst not hear him.

How should a condemn'd Malefactor expect

expect the Prince should hear her, whom he has oft wooed as for his life, without regard?

Thou that art more rich, but ignorant, what wilt say to Expositions, and Catechise for so many years?

What wilt say, that the Gospel was brought home within thine own wall? But, O Lord, I had no mind to thee.

The time and degree of the means of Grace is remembered.

The time, *Luke 13. 7. These three years have I come, expecting fruit. So Acts 20. 31. These three years have I warned you.* You here have had three, and three, and three, above five threes of years: It's within five weeks of sixteen years, that I have laboured to my utmost ability, to declare the Gospel of God unto you; and God grant that you may not now be cutting down.

So the degrees of the Gospel, *Gal. 3. 1. Christ evidently set forth.*

Your degree of means, is recorded with God in Heaven.

Do you think God will forget those solemn dayes, wherein for many years, the chiefeſt Labourers in Gods Vineyard, have met to dress your souls?

In that respect, I may say, thou hast been *Capernaum*; take heed of thy fall.

Thou hast had Sacraments, able to have moved a Rock, when others have been excluded; Thinkest thou, thou shalt never hear of them?

What wilt say, if thou wilt starve, when thou didst every day tread on the fruit of the tree of life?

7. *Word.* Lastly, Suck the pipes of knowledge now, as thou would'st hereafter draw the breasts of mercy, for Eternal life.

Shall God betrust thee with another pipe of Truth, and Grace, and wilt not draw harder?

Oh! be thou anothers Crown, love another better, and receive more from him.

Let thy spirit accompany him, when he prays; let every syllable he speak, enter into thy heart; let it be esteemed my fault, that thou wert not saved before.

Let not the Bibles lie like old shoes about the house, eaten up with dust; wouldest thou use thy evidence for a Cottage, or a Kings pardon? So,

Let the Name of God daily sound in
thy

(14)

thy house, and let thy soul hearken to it.

Fetch life from thy neighbours lips.

Fetch Heaven from his Christian house, especially, if thou should'st want it in publick here.

Thou wilt draw hard for mercy hereafter, cry every day for a spirit of knowledge now.

Let not my labours laie an Eternal weight upon thee.

I have sigh'd to help thee, do not thou at last groan, because thou would'st not be helpt.

Oh ignorant heavy soul ! let me see thy awakened eyes, and flaming heart, at the last day, that I may then praise our God, and bless thy lot for ever.

And so I take my leave of thee, remember what I have said, Oh poor and ignorant.

SERMON II.

To the rich and worldly.

ARe there not divers, that eat and
and drink, and sleep, have minds
set

set on earth, and think 'tis to no purpose to be zealous for Heaven ?

The first Word of Exhortation.

First, Canst thou slight long, when thou makest so much of short life ?

Is not all thy pains for that only ?

Should not fourscore thousand years, be of more value, then fourscore ?

Oh ! take care to live well, but let it be for ever.

2. Word. Secondly, Make the cheapest, pleasantest, and surest provision for thy self and thine.

1. The surest : There is no assurance in the world ; man liveth not by bread.

Riches take themselves wings, and flie away ; Heaven and Earth shall pass, before one Iota of the Word of God.

1 John 2. 17. *The world passeth away, but he that doth the will of God abideth for ever.*

Is earth, or joy best ? Joy is sure only in God.

What ever is desired more then God, cannot come but with vengeance ; it is but fattening to the day of slaughter ; with him, wealth is no weale.

It's oft, that many have the desire of their souls in wrath, as *Israel* had quails ;

as

as *Balaam* had liberty to go to *Balak*; as *Israel* had a King.

However they may seem blest, the wrath of God is ever upon the Families that are irreligious, *Jer. 10.* last; Though they may seem to have the scabbart of blessedness, they have not the spirit of blessedness; but the fury of the Lord is certainly upon them.

2. Pleasantest, one day in God's Courts, is worth ten thousand in the the world.

Ask those that have tried both.

3. Cheapest; less pains will serve for Eternal life, then most bestow for Temporal.

And though Religion seem grievous to corrupt nature, yet know, faith does that with delight, in which infidelity finds great pain.

Many get greater estates by Marriages, then thou dost by thy Plough or Shop.

Marry the Lord Jesus, and with him thou hast all things, *1 Tim. 4. 8.* Bodily exercise even in Religion, profits all, but godliness hath the promise of both worlds.

All the cost for Heaven, is to part with that which is worse then nothing.

3. Word.

3. *Word.* Thirdly, a worldly heart stands in direct opposition to God, and contradiction to Life.

Consider, *Rom.* 8. 6, 7. The carnal mind is death, and enmity to God, *1 John* 2. 15. *If any man love the world, the love of the Father is not in him.*

Which favours and relishes most with thy heart, a promise from God, a good bargain with men?

Remember, *Mat.* 6. 24. It's impossible to serve both God and the world, *Phil.* 3. 18, 19. The carnal minds, *are enemies to the Cross of Christ*, (that is to the spirituality of the Gospel, and the suffering of the Cross) and their end is destruction.

Thou that snuggest in thy calling, hast no mind to the house of God, or, when thou art there, sleepest, lettest all go as a tale.

Thou art earthly, God is heavenly; thou sowest to the flesh, and wilt of it reap corruption.

God help him that comes hereafter to heave up thy heart; Oh that the Dove would put under her wings to rise clods of earth! Come let me meet you wealthy at the last day.

If thou goest downward, thou leavest God, and life, who are in the highest Heavens.

4. *Word.* Fourthly, God has warned thee from following the course of the world, and that's thy Rock on which thou retest, as worldly delight is the cord which draws thee.

Rom. 12. 2. *Be not conformed to this world.* 1 John 5. 19. *The whole world lies in wickedness* Ephes. 2. 2. *The course of the world is to obey the Devil.* 1 Cor. 11. 32. *The world must be condemned.*

Must thou needs go in this company? If thou lovest it so well, God grant I may bid thee farewell, not only in time, but for all eternity.

5. *Word.* Fifthly, Know the heaping up of wealth, is but the charging of thy account; the well imploying of it, is the satisfying of thy account.

It would be a strange alteration in the world, if men did believe indeed; wealth were only a Stewardship.

I pray remember; our estates were not given us for our delights, but for Gods use: All talents are his, *Luke 16. 2, 10, 11*: They are another mans, and we are onely trusted to be faithful in them,

them, *Mat. 25*. He gives to every one what talent he pleases, but he looks for improvement: and how is that? This eminently, we are to bestow it on Christs receivers.

If thou keepest thy estate from a publick use, to thy private; if thou keepest it from the Church and poor, for thy superfluity, thou art an unjust steward; for every man must enjoy all to the glory of God, and must improve all his Talents for his Masters advantage, *Phil. 2. 4, to 9*. The same mind is to be in us that was in Christ, and every man is to think of the things of others, more than his own; thy conveniencies must yield to others necessities.

Thy estate is so to maintain thee and thine, as for divine honour; all besides, ought to be for the publick use, for the Church and poor, *Amos 6. 4, to 6*. There's a sad denunciation against luxurious living, with neglect of those that are in misery.

Oh, regard the miseries of the poor, and the Church of God more!

Thou canst not help them from misery, because then thou shalt not live in so much superfluity; this will be a sad answer

answer at the great day; thy accounts then (however) will be great enough: Oh, put something on the page of expences, let not all stand on that of receipts.

How gladly would men change their trading at that day?

6. *Word.* Sixthly, Art thou content to take this for thy chief portion?

Man! shall the gains of thy Plough, thy Shop, thy Trade be thy portion for ever? if not, why lookest not thou after another? why cholest thou that, which thou wouldst not have?

Art thou willing to be one of those, described, *Psal.* 17. 16. Men of the world, that have their portion in this life? Wilt thou say farewell to God, and Heaven, and pardon of sins, and a holy heart, the light of Gods countenance, and everlasting joy? if not, why seekest thou not for them?

7. *Word.* Seventhly, What wilt thou say when the slighted offers of treasures of life shall be laid out before thee?

What wilt say when God shall put thee in mind of the Texts and Arguments thou hast forgotten, and (may be) didst not regard while they were speaking

ing to thee? when he shall tell thee of his invitation, Isa. 55. 1. *Ho, every one that thirsteth, come, buy wine and milk, without money, and without price.*

Mat. 11. 28. *Come unto me all ye that are weary, and heavy laden.*

John 5. 40. *You would not come unto me that ye might have life.*

When he shall remember thee of the discovery of hypocrisie, from Job 27. 8. *What is the hope of the hypocrite, when God shall take away his Soul?*

The laying out of treasures of the Gospel, from Mat. 12. 18, 21. *Behold my Servant, in whom my soul delighteth.*

The serious warning thou hast received, from James 1. 15. *When lust hath conceived, it bringeth forth sin; sin, when it is finished, bringeth forth death.*

When God will prove that to thee, Rom. 10. 21. *All the day long, have I stretched out my hands unto a disobedient and gain-saying people,*

How ealie will God answer thy beggings for life? and say, No, go to thy Plow, and thy Oxen. Remember, thy Shop, and thy Cloth took up thy mind; So many Winter & Summer Sabbaths, and their serious Repetitions, when my
poor

poor Servant, with all earnestness, held out Eternal Life unto thee, drest it in all shapes, to present it lovely in thy sight; Go to thy Tools, thy Mony, thy Fields; Thou would'st have none of me, and I must have none of thee.

8. *Word.* Eightly, Taste the riches of Faith. Come, shall I shew you a good bargain before I part? It's this, Take Joy and Rest, and let go Labour and Sorrow; You toyl but for vexation; rest now, and live with God, and you shall rest, and joy, for ever.

Would you not sit on an easie Couch a day or two, for ten Thousand pound a Year? Such is the bargain of Religion, do but taste what the joys of God are, and you will say say so, as sure as ever you saw the Sun.

Remember at my parting, I commended a place of Scripture to you, *Isa. 55. 2,3.* Wherefore do you spend your Mony for that which is not Bread, and your Labor for that which satisfies not? Hearken diligently unto me, and eat you that which is good, and let your souls delight it self in fatness; incline your ear, and come unto me, hear and your souls shall live.

Write small gains on all thy increase,
where

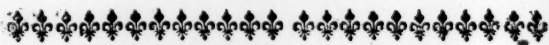
where there is much labour, checks of Conscience, Gods curse, and Hells flames. Write great gains where a life is Dignity, Rest, and Joy brings Divine blessings here, and a Crown, and Kingdom hereafter.

I have a request to you, exprest *Mat. 6. 33. Seek first the Kingdom of God*, that so you may have comfort of both worlds; if thou seekest it last, thou wilt have comfort of neither.

Oh, how much fuller of wealth is faith than land? how much fuller of joy is God than money? Oh, turn thy face Heaven-ward, search thy state, cry for pardon, live in Gods sight, read, hear, and converse, and if thou findest not a better trade than toiling in the world, send thy curse after me; but if a better, send thy blessing.

Come, shall I now win thy heart? wilt thou henceforth lift up thine eyes to Heaven, and put thy name in the Book of the Converted, even this Sermon?

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SERMON III.

To the furiously Voluptuous.

ARe there none here resolved, or accustomed to please themselves, what ever falls out in the world?

Oh, the resolute rage of the prophane voluptuous!

But wilt thou yet hear?

1. *First*, Is not a Fountain fuller than a Vessel? God, than creatures, which are but drops from this Ocean?

Made not he thy senses, and their objects? and has he not the residue of the Spirit? *Mal. 2. 15.* Can he not give a thousand delights in a moment, surpassing thy bewitchers?

Psal. 36. 8, 9. With him is the river of pleasures, in him the fountain of light and life. Psal. 16. last. In his presence is fulness of joy. Psal. 84. 10. A day in thy Courts is better than a thousand.

Epicures do go mean & low; Hearken, lose not pleasure; lift up thine eyes and armes to Heaven, and thy pleasures will become a harvest of an hundred fold.

2. *Se-*

2. *Secondly*, Is not lust, to earthly pleasures, the destruction of souls?

Consider seriously what destroyes thee and the world.

Titus 3. 3. *Serving divers lusts and pleasures, is the road to Hell.*

2 Tim. 3. 4. *Lost souls are deseried, to be lovers of pleasures, more than God.*

Ephes. 2. 3. *Fulfilling the desires of the flesh, and of the mind, makes us the children of wrath.*

Souls, be not content in the barge of death: Choose either, now self-pleasing, and hereafter eternal pain; or now self-displeasing, and hereafter eternal pleasure; for so it will be, *Rev. 18. 7. So much as she fared deliciously, so much sorrow and torment give her.*

Lovers of pleasure, are nothing but lovers of Death.

3. *Thirdly*, Are not drunkenness and uncleanness; in Scripture, reason and experience, two most famous channels of Death?

Hells Chariot, goes usually on these four Wheels, Covetousness and Hypocrisy, Uncleanness and Drunkenness, two open, and two hid: Covetousness and Hypocrisie, lies oft in secret, and

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can't

can't be known but by the heart, and the heart-searcher ; but Uncleanness and Drunkenness, march to Hell with Drums beating, and Colours flying, and therefore these are the most famous enemies of the Gospel.

That which dares sin most in the face of God and the world, is the most certain train for death, *Isa. 3. 9.* A civil man *may* go to Hell, but a debaucht man *must*; he that uses me *kindly*, *may* intend me a mischief, but he that *stabs* me to the heart, or cuts my throat, *doth it certainly*; a silent man *may* be a Rebel, but he that is up in Arms *is* one.

Uncleanness is the most inextricable cord of death in the world, being most natural to corruption, and most grieving the Spirit of holiness.

I believe, where any thing else (but hypocrisie) has slain his thousand, this has slain his ten thousands.

Gal. 5. 9. These words are the first, and eminent works of the flesh, *Eph. 5. 3, 4, 5.* These have no inheritance in the Kingdom of Christ and God, but the wrath of God comes upon them.

It's a sad place, *Prov. 2. 18, 19.* *Her house inclineth to death, and none return there*

there-from. Chap. 5. 5. Her feet go down to death, her steps take hold on Hell.

Chuse which thou pleasest, firm resolution, and watchfulness against this sin, or the flames of eternal torture; one must be thy portion, remember I told thee so.

If thou canst not cease from sin, thou must be damned, 2 Pet. 2. 14.

Drunkenness, that which is called good-fellowship, is the School of Hell; there goes out all graces, comes in all sin; men are hardened against Heaven, and unto Hell by this, *Hos. 4. 11. Wine with whoredom take away the heart.*

This was *Pauls* frequent Doctrine; drunkards have nothing to do with Heaven, *Gal. 5. 21. 1 Cor. 6. 9, 10. Isa. 5. from 11. to 14. Hell opens her mouth to those, that opens their mouths to drunkenness.*

Chuse which thou wilt have, the company in an Ale-house, or in Heaven; to be filled with drink, or with the Spirit; both consist not together.

I speak short, but pray do you remember, when nothing can cure you of this; or you are entring into this trade, say, Now, farewell life, come

death; or rather, Oh, give Heaven and thy soul no rest, till thou art delivered. If any thing prevail against these lusts, it must be wrestling-prayer, with believing watchfulness.

4. *Fourthly*, Canst thou think bestial delights were the end of thy Creation?

Hast thou a soul only to play the beast withal? sure I am, *1 Thes. 4. from 3. to 7. God hath not called us to uncleanness, but unto holiness. And Psal. 49. 20. Man in honour, and understandeth not, is like the beast that perisheth. 2 Pet. 2. from 12. to 14. Voluptuous men, are but as natural brut beasts, made to be taken and destroyed.*

If thou chusest to be a beast here, know, God will make thee feel the woe of thy choice hereafter: Remember I beseech you, to be men.

5. *Fifthly*, Believe the experience of all the world, and be wise before it be too late.

Who is there (that is not distracted at that minute with lust), but will say, Uncleanness and Riot, destroy soul and body, name and state, and all blessedness?

That which the whole stream of sober
men

men speak ill of, will have a dreadful issue.

Consider what is said, *Prov. 5.* from 7. to 14. and that betimes, lest thou be as is exprest, *ver. 22. 23.*

Oh, let me perswade some one voluptuous person, to arise out of the grave of death. How will awakened souls, long for the helps they now loath: If God should not send you a serious person, you will once say, We had some hands lent us, though we would not use them; now there's none will regard our poor souls, we may perish while we will, no man recalls us.

6. *Sixthly*, Taste the riches of the spirit.

As sure as Truth it self, thou wilt be then much more well pleased: Oh, that thou wouldst enter into thy Closet, begin to repent; and return, and try which gives thy soul most refreshment.

7. *Seventhly*, Help thy soul to Heaven, no need to help it to Hell: Strive against, not run with the stream of thy corruption.

Who thrusts himself downhill, but restrains himself with all his might?

Dispute not, comfort not, harden not thy heart in sin, and unto death;

it will run fast enough to that sad place alone: You are most convinc'd men, my soul bleeds you are not converted: Most of you love goodness, oh the bitterness of your worm.

I beseech you, by all the excellencies of God, glories of Heaven, beauty of Holiness, terrors of Hell; arise in good earnest, take my frequent prescription, *viz.* Dare to be saved; say a few words to deliver thee from Hell, and enter thee into Heaven.

Remember thy poor despised departed Minister, said again, Dare to be saved; speak a few words for eternity sake; may be this prescription may save some Souls divers years hence: say, Heart, thou shalt leave thy dreadful pleasure; Companion, I must sin no more, I must save my soul.

How speedily would these words, resolutely and believingly spoken, free thee into eternal glory.

8. *Lastly*, Sin not against the holy Ghost, by reason of those who stand in the way of thy pleasures. Hate not holiness because of reproofs; nothing so unpardonable as that: Let no lust-love, bring thee to the hatred of God and holi-

holiness; wound not that Spirit, who must onely be thy reviver, he has deserved no ill of thee; the knif may easily run from the reprovers heart, into Gods breast, and thine own eye. Take Gods part against sin now, that he may take thine against it hereafter.

S E R M O N IV.

To the Proud and Contentious.

ARe not many of us very guilty in this matter? Let us look into our families; Is there not great contention? Look to our neighbours, have we not heart-burnings and contempt for them? Are we not of envious, revengeful, unpardonable spirits? Do not our tongues break forth on small occasions? Are we not incroaching, and injurious to others rights?

And for pride, do we not over-wean our selves, and scorn those whom God hath preferred before us: Can we bear the least affront or contradiction, do not our aspiring minds, in Cloaths, Houses, Seats,

Seats, shew the height of our spirits ;
our own consciences must needs tell us,
thus it is with us.

1. *First*, Have we any real cause of
height of spirit ?

Thou that art proud, look into thy
life, and heart, into thy eternal state ;
see what cause of pride thou hast ? Is
there excellency and security belongs
to thee ?

Is there not more cause of sackcloth
and ashes ? Should the condemned man,
the beggar, the leppar, be proud ?

Art thou sure not to be a damned
wretch, a wretched malefactor, at the
Bar of Divine Judgment ? If thou art
not secured from this, canst thou be
high and proud ? How well would hu-
mility become the most of us ?

When henceforth thou art high-spi-
rited, remember I pray thee to say,
What cause for this ?

2. *Secondly*, There's nothing brings
a spirit of Hell nearer, and sends the
Spirit of Heaven farther off, then pride
and contention.

Sensual lusts make thee a beast, and
wrathfull lusts make thee a Devil ;
Would'st thou have Satan and thy self
nearly

nearly conjoyn'd? Then be furious, proud, and malicious.

The Devil was condemned for pride,
1 *Tim.* 3. 6.

Over and over this is in Scripture; God resisteth the proud, and giveth grace to the humble, as *Jam.* 4. 6, 7.

And where pride is, there the Devil is; resist it.

But he gives all his people more grace then to allow themselves in pride; the heart of the proud, keeps out the grace of God; it's so full of Self and Hell, there's no room for God or Heaven.

When thou swellest with pride, say now, I am full of that poyson of Hell, that threw down Satan, and made him of a glorious Angel, a most contemptible Devil; full of that filth that has besmeared the whole world with baseness.

And of the same excellency is wrath, it's hard to know which is worse; in one thou risest up against good, and in the other thou hissest for evil; they are ever sisters; pride spits against Heaven, wrath spits the filth of Hell.

Ephes. 4. 13, 31. Wrath and bitterness, sends the spirit far away.

Wrath

Wrath and malice, is so contrary to the Spirit of God, that there can be no praying where it is, 1 *Tim.* 2. 8.

Every contentious man, is to know, he's full of the Devil, *Jam.* 13. 14, 15, 16. He's Devilish, and in him every evil work.

When the fire of contention sparkles in thee, consider how the fire of Hell will sparkle about thee.

Consider on whose back thou ridest, when flying in passion, thy horse hath horns and cloven feet.

3. *Thirdly*, If ever thou tastest of eternal life, thou must have a broken spirit.

Remember the War between God and thee, is, Who shall have their will; and God will tear a thousand creations in sunder, and (if 'twere possible) must die in the fight, rather than thou shalt have thy will of him, for his Will is best.

The first time thou carriest thy will from God, know, all the world will drop to nothing; therefore how vain is all our pride, murmuring, and wrath?

There's nothing God more abhors, then contention: Heaven shall be an everlasting Rest, and Order, therefore
no

no contention there, and that there may be no contention, there shall be no will but one. *If any will be my disciple, he must deny himself, take up his Cross and follow me? If any man will save his life, shall lose it?* Matth. 16.

Therefore, God constantly breaks all his peoples wills; *Abraham* must offer *Isaac*, *David* must be hunted like a Partridge in the wilderness; the Iron must enter into *Josephs* soul, *Aaron* must hold his peace, *Ezekiel* must have no mourning; yea,, the Christian must love his enemies, bless them that curse him, & do good to the unjust and froward, hope all things, bear all things, endure all things, because there must be but one will 'twixt God and a Christian.

Have a spirit that spurns not against God or man; if thou resistest mens evil, let it be from Divine command, not thine own will.

So much self-will, so much distance from Heaven.

A broken heart on earth, is the forerunner of a satisfied heart in Heaven. Remember, *Luk. 19.27.* If God shall not rule, thou must perish; but if thou partest with a cup of cold water for God, thou

thou shalt not lose thy reward, *Mat*
10. 42.

God is a gracious rewarder of a broken, as a dreadful rewarder of an unbroken will.

4. *Fourth*, Consider the unreasonable folly of pride and wrath.

Both destroy their own ends, *viz.* Honour and rest; both which, nothing hinders so much, as pride and wrath.

It makes Gods of worms, dust and ashes.

It busses, and disturbs it self in the world to no purpose; it can't make a hair white or black; it's nothing but the unreasonable roaring of children, which makes every one weary of them.

As thou swellest in pride, so thou spreadest thy means before the world. As thou builest in wrath, so thou makest thy self the butt of the vengeance, both of Heaven and Earth. Sad is the misery, that men can't see themselves sweld, when they are, and deserve to be the testation of all they live among; they wonder at it, and see no reason for it; esteem themselves the most vertuous and righteous; like distracted brains, they can't reflect upon their own misery, but think

think themselves the most wise, when they are the most mad.

Contend not, but where every understanding person will justifie thy cause.

The more thou exaltest thy self in pride and wrath, the more thou makest thy self the fool and vermin of the world, both base and hateful.

Mat. 5. 5. The meek inherit the earth, which the proud and angry would, but cannot.

Prov. 29. 23. A mans pride shall bring him low, but honour shall uphold the humble in heart.

Meddle not with such unreasonable folly, as pride and wrath.

5. *Fifthly,* Converse with the spirit of God.

If thou wouldst learn humility and love, keep with the Dove; that's the Halcion, that asswages the disturbed waters.

Unless the spirit of Christ be in us, we are none of his; and unless we have a lowly neck, and a smiling cheek, the Spirit of Christ is not in us. Love is the very mould of Heaven, none but he that loveth, can enter that Gate. Now all company assimulates, but especially the Dove, hatches spirits into its own likeness.

Purity,

Purity, liveliness, kindness, humility and joy, are the proper fruits, hatcht by the spirit in the soul.

Walk in the spirit, and ye shall not fulfil the works of the Devil; as not of the flesh; therefore live with the spirit in constant Communion, and Solemn Ordinances. A Gospel Chapter, Prayer, Sermon, Meditation, Conference, will much fill thy spirit and sweeten thy soul.

Remember, if thou wilt be truly heavenly, thou wilt learn low thoughts of thy self and thy wrongs; loving thoughts to all the world, but especially thy enemies; the spirit of Christ will descend into thee, which will make thee ambitious and triumphing, to do good for evil.

Dwell with the light-giving, peace-making spirit.

6. *Sixthly*, Consider, before thou believest, speakest, avengest. Every thing hastily done, is ill done, and repentingly done; now, acts of wrath are usually done hastily.

The Devil ever stands ready, to give fire in the heart upon the smallest occasion; upon his fire, the flame and
smoak

smoak clouds the eye; then the man is mad and knows not what he doth.

The Ancient Councel, to tell the twenty four Letters, before thou speakest in anger, was excellent good, onely the lesson was something too short.

Every passion is a short frenzy, stay but while the mist falls a little, and thou wilt be a man again.

Either rule thy wild horses, or into Hell they will carry thee.

If thou canst not order thy passions in some good measure, farewell till I see thee doleful at the left hand.

When thou meetest a provoking act, word, or report, before thou lettest flie thine arrow, even bitter words; Consider, 1. What truth is in the act. 2. What desert. 3. What temptation. 4. What person 'tis. 5. To what end thou wilt speak. 6. In what measure.

Either learn to consider before anger, or go to an eternal Bedlam, as thou well deserveest.

He that soon believes, is not wise; he that soon speaks, is not strong; and he that soon avenges, is no Christian.

7. Lastly, Make thy self lowly, or be sure God will lay thee low.

Ob,

Oh, lets remember, *Prov.* 18. 12. Pride is the harbenger of destruction, humility of blessedness.

Prov. 16. 5. There's no escaping for a proud heart, which is an abomination to the Lord.

I would fain you may flourish in soul and body; but let the proud man know, if I come some years hence, and see him, it's likely I shall find him low.

Chuse whither thou wilt make thy self humble, or God shall make the miserable.

Dost thou know what diseases God has for thy body, moths for thy estate, disgrace for thy name?

Know thy swoln heart, is a full womb of sorrows.

Thou wilt remember my words, when thou art fallen; Oh, remember them that thou mayest not fall.

SERMON V.

To Young People.

TO you, I have spoken less, than to others.

You may many years remember what

what I now say, and charge it to your children after you.

First, Know, Time is a thing of value, next God; and upon the improvement of this, depends Eternity.

Here is a Touch-stone of Wisdome; Is Time well improved? Thou art wise: If not? foolish. *Ephes. 5. 15, 16. It's the wise, and not fools that redeem the time.*

If thou slightest Time, thou forsakest God, Heaven, Soul, Vertue, all felicity:

Carry this in thy heart, Time is my Jewel.

God hath betruſted thee with a day, on which everlasting life depends; thy business is, not in the Even-tide of Life, to prepare thee a blessed state through Life.

Were I to beg one blessing for thee, it should be this, the inhabitation of the Spirit of Grace, creating an improvement of thy time.

Time was of old, pictured with three heads, a Dogs, a Lyons, and a Wolfs; a Dogs, signifying time to come, flattering; a Lyons, time present, Acting; a Wolfs, time past, Biting.

Remember, as Time, so thou useſt thy life and lot, if that run out in folly,
this

this runs out in misery; if that runs out in Vertue, this in Glory.

Time, is the Pipe of Life.

When thou comest to value Time, thou beginnest to be a man; while not, thou art dead, while thou livest.

Idleness is Hells treasury, all misery proceeds out of the womb thereof.

Young people, let me at my departure, present you with a token, viz. Times valuation. According to thy vain ease now, prepare for intollerable torture hereafter.

Every minute of Time, has the command of regions of blessedness; if that be lost, so will they.

2. *Word.* Secondly, Believe that now which old Age will surely tell thee, viz. The vanity of this world, and sin.

Oh! that we would turn the perspective of our lives, and see things now in Youth, as Age, the other end, will shew them.

Temptation works by false apprehensions, and the more fumes of a corrupt nature, the falser is the apprehension: Therefore is Youth a time of greater temptation then Age, because their Natures fumes are rampant.

Young

Young man or woman, wouldst thou be miserable or blessed? If the later, believe the Antient, more then the Young; those that have tryed more, then those that have not.

Oh that the counsel could be taken, *Eccles. ii. 10 Childhood and Youth, are vanity*; Therefore remove sorrow from thy heart, not bring it to thy heart, as Youth usually does.

How sadly Vanity and Sin is incompatible with sighs; sighs beforehand, longing to enjoy; sighs afterwards, repenting that we have enjoyed.

Young man or woman as sure as the Lord liveth, that which is your god now, will ere long be thy devil: Thou art now furious on uncleannes, idle Company, gay Apparel, jovial Meetings, vain Talk, idle Journeys, and carest not though thou sellest God, Heaven, and Soul, for them: All this will be carryed out with groans, and woes, as it's fetcht in with longings, and fury.

Can nothing make thee understand poyson, but a tast; a Sword, but a stab; sin, but sorrow.

Ah, now believe what once thou wilt: Take heed of practising what's expressed,

preſt, *Prov.* 5. 12, 13, 14. Now while there is liberty, let in joy, and life ; let in good counſel.

Thirdly, Wiſe youth may eaſily prove angelical in Age, and will triumph in the glory of its opportunity.

Oh the riches of young people ! *Bona ſi ſua norint.*

Oh the wretched lives and eſtates, of moſt men in the world, which might in youth, have eaſily been prevented !

Oh ! the Excellencies, Glories, and Felicities loſt, which in youth might eaſily have been obtained.

Men are Bruits in Youth, Monſters in middle Age, and Devils in old Age ; whereas they might be men in Youth, vertuous in Age, and divine in old Age.

Oh ! the Learning, Vertue, Accompliſhments, true, and noble worth, might be attained, if time were from the firſt, early improved : But habits of vice are early rivetted, in the corruption of Nature, and ſo made incorrigible.

It's true, wiſe Youth, has ſeldom long life, becauſe ſuch are too excellent for this ſtate of things ; the world's not worthy of them : But the moſt ſpotleſs

spotless of all the Scripture Saints were the young ones. Such as *Samuel*, *Timothy*, *John*; to confute that damnable proverb, a young Saint, and an old Devil.

It were something easie to be like *Alexander*, for conquest; *Scalliger*, for learning; *Socrates* for manners; *David* for piety, if a man begin betimes.

Let vertue set out if possible, as early as corruption, and not vice have the start of many years, as usually it has; what thou intendest to do, do now in youth; old Age is a palsie hand.

Now take present ease, with baseness, and torment attending; or lively labour, with honour and joy following.

Fourthly, Be sure the favour of God, is the highest wisdom in the world; and without it, all is stark madness.

Take this now in youth, for the ruling maxim of all thy dayes.

Can there be any rest for a weak and single Rebel, before a mighty King, in the midst of a mighty Army?

Either God is not, cares not, or cannot, thou must think, who contradicts him.

To shew that he is, look on the frame
of

of the world ; that he cares, look on the Bible ; that he can, look on all ages past : Who ever rebel'd against him, and prospered ?

If thou art an *Atheist*, I leave thee to the judgement of the great day ; If thou believest a God, he must be a rewarder of good and evil, else he is to no purpose, *Heb. 11. 6. Psal. 58.* the three last verses, *Prov. 1. 7. The fear of the Lord is the chief knowledge, but fools despise it. : so also, Prov. 9. 10. Psal. 111. 10.*

He shall rest that lies on the points of Swords and Spears, more then he can rest, that regards not God, *Isa. 57. last v. There is no peace to the wicked, saith my God.*

Young man or woman, that chosest impiety, let me tell thee, thou takest sorrow into thy loyns ; Chose piety, if ever thou repentest it, let the curse of impious men be my portion.

Remember, I tell thee, there's no wisdom without the fear of God, *Jer. 8. 9. They have rejected the fear of the Lord, and what wisdom is in them.*

Take God's course, for that's sure the wisest.

Fifthly, Let the vigour of thy youth,
scorn

scorn temptations of vice, prosecute the designs of vertue.

It's a misery of this world, that most fruitions are wrong enjoy'd, and abilities wrong employed.

The powers, and vigour of youth, are high tallents for good, but corruption has quite depraved them, and turn'd them to be instruments of furious evil.

Learn well to exercise thy youthful heat, and thou art happy for ever; 'Twill be but woe and folly; if spent in the lust of Creatures.

Oh know ! all brutish temptations are but a Syrens voice, that tempts thee into Gulfs and Rocks ; They say, Come die, and perish ; Come, be vile and base.

Say, oh young man or woman! when thou findest such inclinations, Now the cords of death, and of hell, are upon me.

Say so when thou art tempted to Idleness, ill Company, Wantonness, foolish Talking, spending thy Estate and Time.

Oh ! live in a Calling, or thou leavest thy soul perpetually within the spear of evil ; Have something to do besides sin, else thou wilt do nothing but sin.

Prosecute Learning or Excellency,
in

in some way or other of honour, or advantage to thy private, or the publick.

Vigour of youth is a sword ; cut thy way to Heaven with it, else will it let out thy heart into Hell.

Sixthly. As thou lovest thy life, exercise thy self unto Godliness.

Be not only vigorous on earth, but unto Heaven ; One, indeed keeps much from acting vice ; the other changes the nature, and brings Glory.

Oh ! lift up thy noble thoughts, so high as God and Heaven ; let nothing else take thy raised spirits.

Let Reading, Prayer, and Meditation, have every day a solemn part, and take up all spare hours ; Let the court of Heaven be thy constant company, walk frequently, in the Air of Life, be where thy God comes.

Prayest thou not ? Then thou sayest, God, I have nothing to do with thee : Readeest thou not ? Thou sayest, Soul be gone into eternal darkness : Meditateest thou not ? Thou sayest, Eternity, I scorn thee : Scorneest thou Sermons ? Thou scorneest the chariots of Eternal Life.

Oh ! have some cords upon thy heart for Heaven, as well as Satan has many cords on it for Hell.

Mould

Mould thy soul for life, not death;
Holiness is the mould of happiness.

Seventhly. Lastly, Take heed thou now
sowest not many sorrows, and curses, to
reap in the whole day of thy life.

Sharp sorrows here, usually follow
sins of youth, (whether pardoned, or
not) like after-pains.

Pardon'd, as, *Job 13. 26. Thou writest bitter things against me, and makest me to possess the iniquities of my youth.*

Unpardoned, *Job 20. 11. His bones are full of the sins of his youth, which shall lie down with him in the dust.*

Thus many in youth, lay up sad treasures of Death, and Wrath, by Rebellion, Uncleanness, Blasphem, Violence.

Remember, thy old Age will find this bitter, which thou now drinkest down as sweet.

SERMON VI.

To old People.

Old People, let me salute you,
who can't stay long here to be saluted

ted by any; who may easily remember some of my words all your dayes, they being likely to be few.

First Word of Exhortation.

First. Oft melt thy heart with the mercies of thy life past.

Who has maintained thee thus long? Delivered thee from so many sicknesses, and dangers? Prevented thee from so many calamities? Brought thee out of many straights? Heard so many of thy prayers? Been with thee in thy travels? Help't thy Relations? Is not this God to be loved? Is there no thanks due to him? Must he have none of thy life? Is there no engagements upon thee to him? Have others deserved better at thy hands?

Record all his eminent providences, and drop a tear of love, upon every kindness thou remembrest.

Secondly. Consider the greatness of the state whither thou art with hast going.

Old man and woman, thou wilt shortly know the things we are here but guessing at; Thou wilt be in an enlarged state, whereas thou art now contracted.

Thou

Thou art going whence is no return :
Here mayst thou oft change thy state,
but there thou wilt have no changes.

Hearken ; Art thou prepared to look
Eternity in the face ere long ? To be-
hold a good or evil Angel, as soon as thy
breath is departed ? Yea, God himself
immediately ? For to him thy spirit
goes, and there receives the doom,
*Eccles. 12. 7. The spirit returns unto God
that gave it ;* And then he bestows it as
seems good unto him : Is thy back ready
to bear everlasting tortures ? Alas !
thou art not able to bear thy present
stiffness, and aches, how wilt thou bear
Hell's sharpness and pains ? Little think-
est thou, what thy dimn eyes are going
to see ; Hast thou fortified thy self old
man ?

Oh the wo ! that old hearts are heavy,
as well as old ears, or eyes ; either men
have no spirits upward, or spirits furi-
ous downward.

Old man, thou carest not for an ever-
lasting, glorious peaceful Kingdom ; thy
old thatch'd House is better to thee
than Heaven.

How will the sparks of Wrath make
thee nimble ? The strokes of an

Almighty Arm quicken thee?

Old man, Oh hearken ! else 'twill be true of thee what's said in *Eccles. 4. 13.* *A poor begging Child is far better than thou*; wilt thou an old King, who will no more be admonished.

Ope thine eyes, behold the spacious Regions whither thou art going; on one hand, see the glorious Palaces; on the other, the hellish Furnaces; and over all, the Glory of the King of Righteousness.

Thirdly, Consider the infinite madness of tooling away old Age after Youth.

Must poor Soul have no time, but Satan, and thy Disease have all?

Oh sad intatuation ! Youth ever puts off to old Age; and Age, ever puts off a year, a month, or a day further.

Dayes will teach Wisdom in any thing, but the greatest Concernment.

What would it have more? Are not all the pleasures of Youth devoured? Hath in any more pleasure for thee in her womb?

Wilt not give the Fagg-end of this world, for all the world to come?

Wilt not go to God for joy, when thou

thou canst have none any where else?

How long reckoning hast thou to make, over those that die in youth?

How bitter will old mens worm be, seeing, God hath left them a possibility, while he hath left them life and opportunity?

The longer God stands with his hand stretch'd in Mercy, the harder will his hand strike in Justice.

Fourthly, Consider the beauty of all thy Sin and Folly past, and take heed of youthful sins in old age.

What glory hath all thy sin brought thee? How hath it made thee honourable in the sight of God, Angels, and men? How hath it delighted thy heart in thy private thoughts? What joy hath it been at mid-night to thee, or in thy lonely walks, or in the day of trouble? Doth it not sting like an Addar, and bite like a Cockatrice?

Is not this that which amazeth thee in the thoughts of Judgment and Eternity? How pleasing would the looks of these be to thee, were it not for the thoughts of sin?

How much better had been a holy, pure, and spotless life, a life full of glo-

ry, and good works to follow thee ?

Vices have short pleasures, long after-pains ; Vertues have short pains, long after pleasures.

Sin and Folly hath spoyled all the past-day, and must it have the short even-tide too.

Oh Monster of wo, and Soul of Hell, that men can say this hath been my death, yet this will I run into ; as is exprest in *Prov.* 23. from 29. to last. What misery soever comes, yet will the Sinner, seek his sin again.

Oh! to sin lively, when nature is dead, is an affrighting sight : filthy talk in an old man, is hell's flame, breaking out above the house top.

An old Drunkard is the picture of a damned Spirit, a very Fiend before his time.

Judgement will be ever hereafter strong, as Sin hath here been ever young.

Old man, thou knowest sin is filthy ; Oh ! carry it not in thy arms to Judgement with thee.

Fifthly, Unless thou art resolved for death, despair not now, but set the face of thy remaining life, to make thy
eter-

eternal peace, and redeem thy time for divine glory.

Is there now a motion in thy heart ?
Then God holds open heaven-gates unto thee ; God means, while he moves.

The more difficulty, and the more rarity, the more glory for God, if thou dost now accept.

God will shew in Heaven Sinners of all sorts ; And how will an old ignorant, worldly, prophane wretch, strain eternal praises ?

If the Decree of Death be never so much past, yet Repentance shall change all, *Ezek. 33. 14, 15, 16.*

The case is determined, *Matth. 20.* from 6. to 15. Know, God delights in his free dispensations ; he's not bound in his account, but triumphs to shew his freedom.

Wilt thou not now make thy peace ?
Art not weary of the delusions of the world ? Try heavenly pleasures ;
Oh ! that thou knewest in this thy day,
&c.

Have some comfort for thy aches, and pains, thy griefs, and sorrows, which now thou must undergo ?

What ! Sin all thy life, and have heaven at last ? Will not this amaze thee ? Shall I perswade one old Soul, before I go ? Oh ! do it in good earnest ; run and clasp about Jesus ; Cry for the Spirit.

How think you, Did the eleventh hour-labourers, bestir them in the vineyard ?

Why ? Thou canst relish no more pleasure but of heaven.

Old man, or Woman, I shall speak no more to you, May we have a good meeting hereafter :

Thou must run post ; Say, I have far to run, and my time is done.

Oh ! What wilt thou not do for God, that will forget all thy sins, pass by all thy slighings, and neglects ? Come, now accept of so kind a God.

Sixthly, Take heed of sins of old age.

1. *Deadness*. Oh ! Cry to God to quicken thee.

As the outward man decays, let the inward man be renewed, day by day.

Now let Mortification, and heavenliness of mind, supply natural life and vigor.

2. *Worldliness*. Lay not in Food and Fewel, unmeasurably, in the House thou art leaving. Oh

Oh the unreasonableness of Sin !
 which makes thee make so much of that,
 which can do thee so little good. How
 little can the Earth profit thee, from
 which thou art now departing ? Shall
 the Earth bury thy Soul, as well as thy
 Body ?

Come, take a Mansion for thy Soul,
 as well as a Grave for thy Carcass.

3. *Forwardness.*

*First, Experience of the Mi-
 series and Frustrations of Life.*

*Secondly, Grief, they are
 going hence.*

*Thirdly, Aches in the body,
 and decays.*

*Fourthly, Impotency in the
 mind by those decays.*

*Fifthly, High self Conceits,
 jealousy, and envie, at younger's
 prebeminence.*

*Sixthly, Necessary, or sinful
 disrespect of others, (for when
 people are very old, they are usu-
 ally silly ; and much laying them
 aside in cases of Counsel, and a-
 ction is oft absolutely necessary.)*

These and such like are the

D 5 Causes

Causes of old Peoples frowardness.

While thou hast parts, pray God to deliver thee from these, and labour earnestly, to deliver thy soul there-from.

Take a fair farewell of the World.

Frowardness encreases thy vexation; there's the more pain within, and disrespect without.

Be found in the Spirit of Christ, when thy Spirit departs from thee.

Be inwardly lovely, when thou art outwardly uncomely.

Believe impartial Person's Judgment of thy Wisdom, & not thine own decayed *conceitedness*.

Expect but the respects of children, when thou art become a Child.

4. *Apostacy*. It's one of the most mournful sights, to see an old Christian decayed, not only because of weakness of parts, but loss of graces.

When parts remain, and grace is gone, look to thy self, lest thy latter end be dreadful.

When

When tenderness of Conscience, zeal for God, heavenly Mindedness is all gone, when there's meerly a Name to live, but the man is become a Ghost; this is a Professors sad Conclusion.

Happy is the Soul, that watches against the sins of his age and state.

Seventhly, Be here a Citizen of the other World, and live as such.

That's lovely old age, which is gilt with future glory; not filthy with young sins.

Thou that art entring into the other World, should behave thy self like such a one.

There should be the eye of thy mind.

Thither should thy tongue walk.

Thither should thy hands be lifted up, and thy knees be bent.

Discourses of that company should take thy ear.

It's a lamentable thing to have one's Spirit going to Eternity by divine decree, and yet catching at every thing here to hold it back.

They should speak as those that have been with Jesus; should (with *Paul*) see and hear things unutterable; should be as heavenly Courtiers here conversing among us.

Oh!

Oh ! be making up thy accounts, gathering thy evidences, laying up a foundation for eternal life.

8. *Eightly*, Drop wisdom into youth, while thy parts remain.

Thou shouldest be an Oracle to youth, like a *Janus* with two faces, that had viewed both worlds, one by experience, the other by faith, and therefore fit to teach.

Imploy abilities while thou hast them, and shew not thy weakness, when abilities are gone.

Titus (2. from 3. to 5.) presses the seventh Conncel, and this also.

This were the way to have men rise up to the hoary head ; tis were a notable employment in old men, to be the Philosophers and Pastors of the world.

Let cleareness and kindness speak ; not pettishness and passion, which never teaches.

In thine own harvest, sow blessed seed in others.

9th. and *Lastly*, Charge thy self to set thy house in order before thou diest.

How can men ever think of going to Heaven themselves, when wilfully, or carelessly, they have left a Hell behind them in their Families ? There's

There's great fear of every mans Damnation, that leaves not his house in order ; If he delays temporal things, a thousand to one but he delays spiritual things more.

Even all the Commands of the first and second Table, require it ; and pray take understanding Counsel to you when you do it : This duty, you may see fully *commanded*, 2 Kings 20. 11.

Be not a Devil, to set thy house in Hell ; but like God, give blessedness unto them : How beautiful is it to see an old man dying like *Jacob* ? *Gen.* 49.

Leave to thy Relations temporal Legacies, clear ; spiritual blessings, powerful.

Farewel old man, till the Resurrection

S E R M O N VII.

To the Enlightned and Convinced.

ARE there not many of us, that know the wayes of Truth in some good degree ; love it, and long for it ; yet leave our selves under the tyranny and power of Death ?

How may most of us here be call'd
the

the *Illuminati*, a sort of people enlightened, but not enlivened?

The first Word of Exhortation.

1. *First*, Do you know the value of the grace you have received?

Know you what it is to have the Sun of Righteousness shine upon your heads? The Gate of Heaven set open for you? The Spirit standing in the heat of the day, and the wet of the night, wooing of you?

All the treasures of infinite perfection, has been laid before thy feet & eyes.

Has God done so with every heart, with every people?

Remember, *Heb. 2. 3.* *How shall we escape, if we neglect so great Salvation?*

Consider, *Rom. 10. last.*

2. *Secondly*, Do you know the bitterness of having almost entered life, and from thence, falling into eternal death?

Hells edge will be sharp, according to the *smallness* of Heavens distance from us.

Every step of Heavens approach to us, will be a new sharpening of the teeth of Conscience.

The littleness of a thing for which we lose a good bargain, proves the greatness of our pain and folly.

How

How will [one step more, and all had been well] for nothing, (for nothing) bite to all eternity? No warning would serve; every vow must be broken, all promises come to nothing; these remembrances will be gall & wormwood.

3. *Thirdly*, How great will your anguish be in the perfection of Death, when you know how bad it is in the beginning thereof?

What woful lives do you now live on earth? What will your lives then be in Hell?

When did you enjoy a good hour? How is the wound of conscience *Aloes* in all your tafts? You be now weary of your lives, what will you be hereafter?

Now you sigh, and groan, for a little ease, what will ease you then? Now you have many divertisements, then there will be none.

If the Lyon of Conscience be so terrible in his first mornth, what will he be in his full growth? Now you know not whither to turn you; where will you lodg quiet in those flames? Oh convinced, unconverted souls!

4. *Fourthly*, How great would your pleasure be in the perfection of life, when

the *Illuminati*, a sort of people enlightened, but not enlivened?

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when a little sight and taste thereof, has been so sweet ?

Have not your eyes run down with tears for joy, in a little hope of eternal life ? Has not a little glauce of the beauty of holiness, raised your hearts into the Suburbs of Heaven ?

How oft has the taste of the world to come, for a little while transfigured thy soul ?

Have not these things left such a tincture upon thy heart, as will never off for ever ; and know, this will make thy Hell more sharp, thy everlasting longings for once-tasted life ; the more taste here, the more fury hereafter.

If a few drops lost, can be thy Hell for ever ; what a Heaven would an Ocean enjoyed be ? If the breathings in the womb of time be so good ; what is the Crown, and Throne, in the daies of Eternity ?

Guess heavenly *Canaan*, by the clusters here ; and if sensual delights be better, set thy face no more to the New *Jerusalem*.

5. *Fifthly*, How will you bear the Eternal Sounds of the Truths you have heard ?

How

How *bitter-sweet* have many of my words been to you here? How purely bitter will they be hereafter? Now have they caus'd you both to *hope* and *grieve*? then onely *grieve for ever*.

How will the mention of *King, Priest, and Prophet*, sting for ever?

How will you hear this phrase? *Enter into Covenant*:

How will you ever hear this, vexing your souls? *Oh, break the cords of death!*

How will this sting? *Say to thy companion, Oh! let me save my soul.*

These are the sentences have been oft set (like battering Rams) at the door of your hearts: It's true, (what one expresses) in Hell there will be great Repetition of Sermons.

Sermons, here heard unprofitably, will be there heard intollerably.

How oft will Satan say? Son, remember, thou in thy life time wert thus and thus prest, and perswaded; whereas none of us had any grace offered.

How will Sacramental Exhortations, and offers, be all anew set before us?

How many unprofitable wishings, *Oh, that these dayes might come again!* will burst in anguish from thy breast.

6. Sixthly,

6. *Sixthly*, Avert the edg of the present Divine wrath.

I question not, but the suffering of many Ministers, are now as well Corrective for sin, as Testimonial to a good Conscience, and so requires *Humiliation*, as well as *Thanksgiving*; and in that sence I take the present chastisement to my self, and the Lord humble me thoroughly and deeply: But also, surely there is some sin in the Congregation; and if I know any thing, God is angry with *England*, yea, with *Mells*, for light without life, knowledge without power.

The edge of the sword, now in Gods hand, is set against this sin of this place, and Nation, viz. Unprofitableness by glorious Ordinances.

That's a serious place, *Rev. 2. 4, 5.* where people are lukewarm, and grow cold under light, have a name to live, and are dead; he will come and remove the Candlestick.

Ezek. 33. from 31. to last, When men only notionally accept, but not sincerely obey the Word; then it shall come to pass, that men must by spiritual want & smart, and experienced truths of the threatnings, know, there hath been a Prophet among them. Come,

Come, Let the Word be received in power, and thou wilt hide thy self in the day of God's wrath.

Remember, I say to convinced ones, either Conversion or Reprobation (if not great outward judgements) will speedily be their portion.

Thou Convinced man, thou little thinkest how much thou hast provok'd the Spirit of Grace by thy frequent rejections.

We have plaid enough with Truth, to make infinite Mercy angry.

Now thou seest the stroke coming, Oh! prepare to meet thy God; yet Conversion may deliver thee from Confusion.

Seventhly, Sin will never be of any worth unto thee.

Thou hast a pallat will ever taste wo with it.

Others leave God for pleasure, thou for pain.

Sin is a broken Cistern to thee, it will hold no water; it will ever be to thee a brook of *Tema*.

Sin will have no form or comeliness to thee, why thou shouldst desire it:
It

It will be like old age; tiresome pain,
and little delight.

Eghtly, Let not your light grow into
darkneis or death; but let me entreat
you to keep the Candle alive.

My request to you is, Let not the
damp of Hell put out your light, let not
conviction fall into a spirit of repro-
bation.

Be assured, Satan will be very busie
upon this Change, to rock thee asleep.

At least, the way and manner of Ex-
hortation will now be altered, and may
be the design will not be to strike at the
Root, to cut in sunder the very cords of
Death; and then Souls will be ready to
nestle and take a nap, and say, Now I
may be quiet, now I may be quiet; and
if God say Amen, and hush thee too,
thou art undone for ever.

Oh, never yield to have thy eyes put
out! This enraged *Sampson*, above all
things else.

This should enrage thee as it did the
Gileadites, and *Saul*, 1 *Sam.* 11. from
1. to 7. Enter not into Hell alive, take
not an eternal farewell of life, as men do
in a reprobate sense.

My Friends, if you backslide, you
are

are undone for ever; your backslide into Hell's irrecoverable prison, viz. The state of Reprobation.

Oh! If you will die, yet love not Death as the Reprobate do!

Oh! Let none of you turn pleaders for Hell, as back-sliders, from Conviction, use to do; therefore oft preach over to thy self the Truths thou hast heard.

Let thy memory be thy instructor, if thou hast no better.

Truths never convert but by the mediation of Gods Spirit and thine, and that may be done in thy Closet some years hence, (but put it not off now in hope of that).

Let thy Conscience apply the old Truths again and again, for thy poor immortal Souls sake. Oh! that when I am dead, I may yet thus speak! I may bring forth children unto Christ when I am perished in the grave! This may, my Old Sermons, hear upon your knees.

Cry mightily unto God that he would not suffer the Sun to go down in the morning.

Let thy woful Soul vent it self in
mourn-

mournful Prayer ; A vent thy Soul will have, Oh, let it be upward !

Get piercing Books, such as Mr. *Baxter's Call to the Unconverted* ; Mr. *Shepherd's Sincere Convert* ; Mr. *Hookers Souls preparation for Christ* : There are hundreds such in the World ; enquire for them, according to thy ability buy, or borrow, and read ; you may find some almost in every house, and will (I hope) more now than ever.

Let the Eye save the Soul, if the Ear may not.

Let not your Sabbaths pass, at least, without some such quickning.

Oh, the multitudes of Souls have been saved by good Books !

Let evening readings save your Souls ; Remember Eternity, and read the Bible daily, and gain time for Holy books, as for Eternal blessedness.

Soul, lose not this Conviction, though it should never come into Conversion. But,

Ninethly, May not one Soul yet leap into life, before my mouth be shut for ever to him ?

Friends, you have loved me, and delighted in my Doctrines : Come, let me
pre

present you to Jesus. You will never meet a Sheheard will be more glad for the life of your souls; Nor can any mourn more, to see any of your Countenances, cast and condemned at the last day.

Come soul, once be in good earnest for thy life; save thy self from wrath to come: Come, throw thy self into the Armes of Jesus; Endure the loss of thy vain delights; let thy Friend frown; Come, let thee and I go to God for ever. Come, make a Covenant before I go.

Be no more in the torments of an enslaved Conscience: All thy folly will bring home nothing but sad repentance: Let these my last words enter into thy Soul, I shall use them no more (its likely) to all Eternity; I shall never publicly plead with you for Conversion, after this day.

Oh Conversion of souls! thou hast bin the aim of my spirit, but I must here level at thee no more.

Must I take my leave, and leave thee in the arms of Satan? Oh that I could pluck thee from thence!

Oh remember, there are pains, I have oft told thee, thou canst not endure!

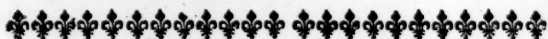
There-

Therefore, oh Half-Christian, remove sorrow from thy soul!

Convinced man, how will the word (*Half-Christian*) which thou hast here heard so often, pain thy heart hereafter.

I must leave thee, but, Oh! let the Father of Spirits, take thine into his own hands, and in his own time, and by his own means, bring thee from the power of Satan, into the Kingdom of his dear Son; Save thee from wrath to come (let me see thee smiling at the last) and give thee an inheritance, among the that are sanctified.

Oh! indeed may you farewell, my poor convinced flock.



SERMON VIII.

To the Hypocritical and Deceived.

TO all unsound Christians, whether they know, or not know, themselves to be such.

1 Word. First, I say my heart trembles, for fear of multitudes in this nature, in this place. How

How has Gospel-Sincerity, and Divine-Communion, been the two great subjects of my discourse?

If I have been wanting in other things, surely in this, I have much left you without excuse.

But Oh ! how few are Christians, in good earnest? How few convinc'd Stangers-by ? How few carry the Visage of God upon them, before the world ?

How my soul trembles for multitudes hereabouts ? good talkers, that come short of the power of Godlineſſe.

I have oft trembled, least God hath resolved, not to work by me, because of so little real vertue in the midst of us.

How many go on, and consider not whither they are going, but take it for granted all is well ?

How many fear, and yet go on ? how many souls have many of us damn'd, that will be required at our hands ; for our practice so unlike our profession ?

Let most Professors remember, I am jealous over their souls.

Where is Impartial-sincerity, and Self-denial ? Where is zeal for God ? Where is thriving in Grace ?

Know if thou miscarriest, I gave thee warning,

E

Secondly,

Secondly, Is searching grievous to thee? then soundness is not in thee.

Searching by others, or by thy self: He that fears discovery hath rottenness: He that fears an admonisher, is not a right Christian; what ever may be in the seed, the fruit is naught.

Art thou one that inwardly repines at, outwardly detracts from, a serious reprov-er? thy soul is in some great cloud of ignorance, or some close league with wickedness.

An upright heart delights in a serious reprov-er, as a vain person doth in a curious dresser, that will put all right and fine.

How many of us have been reprov-ed, but how few reformed? reprov-ed of earthliness, carelesness, selfishness, offensiveness, but not reformed.

An honest heart being soberly reprov-ed, ceases not, till he hath given satisfaction, or shewn reformation.

How many exhortations, and reproofs have come over us, like the wind, that passes away, and returns no more?

Dost thou love searching and examin-ing, or licking whole thy heart? Dost sleep secure, fall back, fall edge; let things

things be as they will with thee, thou wilt not trouble thy self to look about thee?

How many will not examine, because they know 'tis bad? or if they do, soon pass it over, as sluts cleanse vessels or houses, they search not the corners.

How many search not their hearts, for their own particular corruptions, or take heed of their proper reformation?

Is labour, or fallness most abhorrent to thee; accordingly, art thou sincere or hypocritical.

Thirdly, Take heed *conviction* and *affection* damn thee not, while they stand with thee for *Conversion* and *Religion*.

There's many take a wind in the bowels for a child in the womb; that stirs and moves, and they think its this.

Many take the Harbengers for the King; the frequent fore-runners of grace for it self.

Thou likest holiness, and lov'st it; it's well, but not saving well, unless thou livest in it.

I wish my usual encouraging of beginnings may not destroy in conclusion; I cannot but speak comfortably, and joyfully of dispositions to grace.

Blessed be God for the least dawning of the Kingdom of Heaven, but set not up thy rest on this side *Jordan*, sincerity it self.

He that at last comes short one step of glory, never enters into it.

Some mens Religion is only the witness of their condemnation, not justification; to shew they walk against light, not in truth.

Art afraid of going on to full perfection? Thou art not yet in the right path.

Once more I charge thee, search thy soul, that God may absolve, not search it at last.

See that the movings of thy light and heat, be informed with a living power therein.

Fourthly, Art busie in true obedience and Faith?

1. Is thy obedience universal?

Hast given up thy self a whole Sacrifice to God? or only, as far as thou canst with submission to over-ruling profit, pleasure, or acquaintance?

Art not thine own indeed, but Gods? and so holdest, and considerest thy self.

2. Par-

2. Particular; may be thou art universal in general option or intention, but art thou so in particular circumspection?

Dost consider all thy particular duties, & take care for their performance, or let them run at random, and come by accident?

Art particular for time, now to do the duty, which belongs unto thee; or art thou ever putting it farther off?

Art careful only of some omissions, or commissions, or against them all?

Many are ever good in *Thesi*, but seldom in *Hypothesi*: Christians in notion shall be condemned in act.

Those who make it not their business, to be ever in all the fear of the Lord, are like never to dwell in the joy of the Lord.

3. Is thy obedience, self-crucifying?

Dost set all thy strength against thy most pleasing predominant sin? that which brings in thy profit, thy pleasure, thy credit, thy ease?

Here is sincerity;

He that sets himself against this, can against any.

Look to it Tradesmen, are you loath

to hear, such and such cheats of men, and neglects of God, are sins? Will you not enquire after them, nor leave them, set your selves against them? Look to it Relations, what's that duty you will not hear of, you will not consider, not conquer your spirits under? Take heed this neglect be not thy death.

Remember your old Minister, used to tell you, your *Isaac* was your touchstone: Look to it, you that esteem such and such little sins, and so swallow them down.

He that crucifies not himself in time, will be crucified to all eternity.

1. Is thy faith (Christian) fixt upon the Person, Meditation, Satisfaction, Intercession of the Lord Jesus, and not moral only of the God-head?

Dost thou believe, Jesus was sent, and sealed by the Father, the Lamb of God, to take away the sins of the world?

Is thy Marriage-Covenant made with him, and in him with the Father?

2. Totally depending on him, for life and Salvation.

Dost loath and abhor all thoughts
of

of power, or excellency in thy self?
But is,

1. Thy general expectation.
2. Particular goings forth to action.
3. Thy strength in action.
4. All thy reflection upon action.

5. All the recumbency of thy soul, wholly upon the bowels of God, through the Merits of Jesus Christ?

Dost expect no grace nor glory, but purely from God, through Christ?

Dost go forth, only to act in Jesus-Might?

Dost thou feel all vigor, coming freely from above?

Dost run, & carry home all grace to Christ, the Fountain thereof?

Dost wholly lean, & rest thy soul, upon the root of *Jesse*, to all eternity?

3. Sensible of the Matrimonial yolk, that thou art his in Covenant, and not thine own: And thereby findest,

1. The Conscience.
2. The pleasure.
3. Power. And,

E 4

4. Dig-

4. Dignity of that consecrated united state.

If this faith & obedience be not all in thee, there is no assurance of sincerity.

Consider what I say, thou mayest hereafter wish for a glass, to see thy face in, look in it now.

5. *Fifthly*, How sharp will pangs of conscience be for your hypocrisie, who have had so much description of it, and Exhortations against it?

You will not be able to plead; Lord, I know not Truth; no, every one that here perisheth, has wilfully or knowingly chosen some self ease or satisfaction, before God and Eternal life.

God will say, hypocrisie was joyned to thee, thy spots were of the Leopard and Blackmore; thou wert reprobate silver, would'st not part with thy dross; such flesh, as nothing could separate from it's scum.

How will Conscience scourge, when God speaks this unto thee? It will be bitter, when Conscience shall whip, and say, no opening would affright thee from the jaws of death.

6. *Sixthly*, Let looking to Jesus, walking in the wayes of Life, & departing

ing from the paths of Death, lead thee to thy tomb.

Thou mayest say, I have tried all wayes in the world, but cannot be sincere; what shall I do, but give off all? No, take these directions.

1. Live, and die, looking to Jesus; In

1. *Acknowledging all must be from him.*

2. *Constant Cordial giving thy self to him.*

3. *Ardent crying, that he would accept thee.*

4. *Resolute leaving thy self with his Mercy.*

2. Walk in the wayes of Life, viz.

1. *Live Praying.*

2. *Keeping thy heart in Heaven.*

3. *Be spiritual in Ordinances, where Christ uses to come.*

4. *Let thy eyes be ever open in watchfulness, and Divine presence.*

5. *Never cease recovering, and trying to Believe and Conquer.*

3. Depart from the paths of death.

1. *Be ever in the Name, and strength of Jesus, struggling against all known sin, and infidelity.*

By 1. *Early avoiding.* 2. *Reject-*

ing, and 3. *Arising from Temptation.*

2. *By enquiring yet more perfectly, what is the way of the Lord.*

This I leave as my legacy with you; leave not thy self in the arms of death.

In the worse case look to Jesus, watch and pray again.

If thou seemest to despaire of fruit, yet be found longing in desire; walk to the utmost in the way, though ashamed to lift up thy face to Heaven.

The Spirit may, and oft doth come unexpectedly, to the obedient waiter.

7. *Seventhly*, Give not thus off the pleasures of sincerity; let no foyles make to cease so glorious a pursuit.

My Friends, would you be happy, labour to be sincere?

Rest, Joy, and Power, these are the children of sincerity: The more sincere, the more glorious in the spiritual Fight; but the Triumphs in this War, are inconceivable.

The stings of hypocrisie, are more sharp than the pains of sincerity.

Remember you live in Hell, till this be attained. Be in love or league with no sin, or contradiction to God, and thou art sincere.

A King, in a Castle full of pleasures, and incompast with powers, is not so secure and blessed, as is every sincere soul.

8. *Eighthly*, The wrath of God, and the worm of Conscience, in a lost estate, will be more than thou canst bear.

Therefore arise, Oh man, and run divorc't from all, to Jesus.

No worm bites so hard as hypocrites who lost Heaven, and fell into Hell for so little.

And God is exceedingly provok't by the abuse of his spirit and patience.

The portion of hypocrites is *dreadful*, Mat. 24. last. *Weeping and gnashing of Teeth*.

Oh ! be not fellow troublers of the Church, and lodgers with the damned ; as here is exprest of hypocrites.

You may put off Grace, while you will, but hell you can't bear.

How sad will hell be after so much of Heaven as you have enjoyed ?

Soul ! Must thou that hast talked so much of God, lie under his Eternal Scourge ?

Oh ! that I could breath life into thee !
Oh let the Lord do it, who onely can !

The

The IX. and X.

S E R M O N S.

*To the true Christian.**The first Word of Exhortation.*

First, Examine thy heart, and be amazed at inaccountable Divine Love.

Look on thy heart; Art dis-engaged in thy way, from any thing that is contrary to God and Christ?

Hast entred solemnly into Covenant? Given thy self to Jesus?

Dost feel his yoke about thy neck? Is Religion thy main business?

Then consider, how rare this is to be had, and how thou camest by it.

Spend much of your time in this, when thou hast good hopes of eternal life.

If God can give any thing worth the admiring, this it is.

Ravishment in admiration, is the proper return for infiniteness in affection.

2. *Secondly*, Be humbled for neglect of, and non-proficiency by, opportunities of eternal improvement.

Be

Be humbled penitently, lest thou be'st humbled judicially for this.

What small matters have caus'd our absence? Where has been a picture of Heaven, and that incorrigibly, against all woings and entreaties?

I am very much mistaken, if God send not messages to many of us, as he did to *Ely*, 2 *Sam.* 3. 13. This is for the iniquity which he knoweth: Time may come, you would be glad to see one of those dayes; you would see, but shall not: Labour to get your hearts humbled for this, or God will humble you.

3. *Thirdly*, Take not the ordinary pattern of Professors, for thy great mark and aim, lest Hell be thy portion after many a years dull living; or all thy works be burnt, if thou be saved, and God reap nothing but disgrace by thee.

If thou desirest to be a dwarf-Christian, it's a thousand to one, but thou wilt be none at all.

4. *Fourthly*, Be dead to thy mortal self, and freed from engagements to sin, else thou wilt live a fruitless, and a miserable life.

If thou must live, and live in so much

much ease, pleasure, or honour; then farewell all true Religion.

If thou must please such an humour, friend, or profit, all thy Religion will come to nothing; no body will remain a Christian, but he that is disengaged from all the world, and has but one necessary thing, the will of God; without which, thou wilt never have any rest in thy spirit, or bring forth any fruit unto God.

5. *Fifthly*, Let Repentance be sincere.

1. In Contrition: Let not great sins, be small matters to thee; be deeply confounded, and ashamed; Let thy heart be pricked for thy sin.

2. In Reformation: Be sure that be amended, for which thou professest to Repent.

3. Restitution: To God, by open confession, where thou hast wronged him.

To man, by returns, in making up the damage as much as possible thou canst; no Heaven, without repentance, no repentance, without restitution.

6. *Sixthly*, See, and live in the light of Faith.

If thou wouldst not perish with the world, lift up thy head above this world.

A mans spirit is according to the light he lives in, seeing he is changed.

See things therefore as they are, as they are in Gods eye, as they are in the light of the Word; if thou valuest things according to the account of the world, thou perishest.

7. *Seventh*, Keep to noble ends.

If you set your aims low, your lives will be so.

It's much unworthy the mind of a Christian, to seek mean things; mean things for the world, becomes him; but else, his mind ought to be where Jesus is, at the right hand of God: *If we be risen with Christ, we are to seek things above*, Col. 3. 1, 2, 3.

1. Heavens glory, Rom. 2. 7. We are to seek for glory and honour.

Christian, is your chief contrivance for this, as your discourse intimates? here be as ambitious as thou wilt.

Oh! labour that, that may be a brave world; this is bad enough.

2. Judgments joy, 2 Tim. 8. 4. He laboured to be crowned at that day.

Oh! that we would study all the day long, to make weighty the account on the right hand, not on the left hand, at that day.
Let

Let grace, not sin, follow you thither.
Christian, is this your daily care?

3. Divine honour, 1 Cor. 10. 31. *Do all things to the glory of God.* Is this, or self-ends your study? Is this your morning contrivance? your solemn forecast?

They that honour him, he will honour.

See what fruit of glory your talent brought to God, Mat. 25.

4. The Churches edification, 1 Cor. 14. 12, 26. Let all things be done for edifying; seek, that you may excel for edifying.

Thy behaviour, thy speech, thy actions should all build up the Church; enlightning, strengthening, and joyning of them, by Divine beauty of holiness, thy example, and belief; convincing some, confirming, and comforting others: Is this thy business? O, let it be, that thou mayest not be found, an unprofitable servant at the last.

5. Divine fruition? Psal. 4. 6. many say, *Who will shew us any good?* Lord, lift up the light of thy countenance. Psal. 16. 5. *The Lord is the portion of mine inheritance.*

Is this the longings of your souls?
do

do all things else, give place to this?

Oh my Friend! take this to thy self for ever.

Eighthly, Keep in right paths.

Go on in the way of the righteous, which will end in blessedness.

1. Faith in Christ, through the Covenant of Grace.

1. Faith of Implantation, giving your selves as members of his Body, to be under the conduct of his Mediator-ship, *Rom.6.3,4.*

Receiving him wholly to our selves, *John 1. 12.*

2. Faith of Adhesion; depending upon his mediation, satisfaction, & intercession, for all our justification, sanctification, and glorification, *1 Cor. 1. 30, 31.* the Believer glories in Christ for all these; wisdom, righteousness, justification, and redemption. All his expectations are from Christ. All his services are through Christ. All his petitions are by Christ. All his rest is in Christ. All his obedience is to God in Christ.

2. *Walking in divine presence*, *Gen. 17. 1.* Thus *Abraham* walked before God.

Re-

Remember my old All-heal, *viz.* walking in the fight of God.

3. *In spiritual Ordinances*, Prov. 8. 34. the blessed me hear wisdom, wait at her gates, in hearing, reading, praying, in which they spend their *time*, and in the end *save* their *souls*.

4. *Acts of Obedience*. They live delighting to perform Duties, and please God in all things.

5. *Fruitfulness*. True Christians labour, all their talents should shew forth grace, and bring glory unto God; and live, watching every Call of providence, to bring forth their fruit in their season, *Psal.* 1. 3.

6. *Self-denial*, *Mark* 16. 24. He must follow Christ, taking up his Cross, and denying himself.

7. *Watchfulness*, *Mark* 13. 32.

1. To Heaven.

2. To thy heart.

3. Against sin.

4. For duty; especially over,
First, Thy tongue, *Jam.* 3. 2. And,
Secondly, Time, *Ephes.* 5. 16.

So to keep awake & clean, till Christs coming.

8. *Examination*, 2 *Cor.* 13. 5. With-
out,

out Examination, there can neither be proficiency or consolation; that puts all in order.

Daily, and solemnly use it.

9. *Hope*, Titus 2. 13. Christians go on, looking for that blessed *Hope*.

10. *Love*. 1. Love of God; this is the first Commandment, Mat. 22. 37. and the 2. is like to it, *Love thy neighbour as thy self*. 3. *Love the Church*, 1 Pet. 2. 17. 1 John 3. 16.

11. *Thankfulness*, 1 Thes. 5. 18. *In every thing give thanks*.

Behold your paths.

Ninthly, Keep not only from sin, but the occasions and similitudes thereof.

Occasions, Prov. 23. 31. *Look not on the wine, when it looks red*.

Similitudes, 1 Thes. 5. 22. *Abstain from all appearance of evil*.

This thou must do, if ever thou wilt glorifie God, or keep thy heart right.

Christian, if thou carest not for God's honor, he will not care for thine.

A Christian must provide for things *honourably, and lovely, and of good report, in all well-pleasing, both in the sight of God and man*, 2 Cor. 8. 21.

Tenthly, Charge not Conscience with
any

any but known Duties; and plot to do such with delight.

Let not any pretence cheat thee, *Col.* 2. 18.

Errors-yoak thou wilt have no support to bear; mistakes make Religion more burdensom, then ever God made it.

See the plain proofs, before thou charge Conscience with Omissions, or Commissions; though labour to give no offence to man, and abstain from all appearance of things certainly evil.

Let peace of Conscience, the new nature, ingenuity of the Covenant of grace, do all things with delight, else thou wilt not please God, or hold out thy self.

In the *Eleventh* place, let not hardship, or difficulty, beat thee out of the Christian field.

The more serious and diligent thou art, the more temptations thou wilt find to leave Religion, from thy corruptions, Satans assaults, and Gods dispensations.

But never give over; say,

1. This is the best revelation.
2. My highest affection.
3. The best use of time here.

Thou

Thou canst never mend the matter, by sin, laziness, or the change of thy Religion. Scripture is the best revelation. In God, the Christian cannot but most delight. Religion is the best channel of thine.

Twelfthly, Labour especially to know, and shew the excellency, nobility and amability of a Gospel-spirit. *Titus* 2.10. we are to adorn the doctrine of God our Saviour in all things.

Thus would all the great ends I spake of in the morning flow in a pace.

This we may do,

1. By joyning a strict Conscience with Christian liberty, and ingenuity; shewing we understand the latter, and keep the former.

Oh pray for this Wisdom!

2. Being severe to our selves, and charitable to others.

3. Abounding in virtues, lovely to the world; in humility, courtesie, kindness, righteousness; duties to relations, diligence in thy Calling.

4. Exceeding the spirit of the world.

1. In your general way, *Mat.* 5.16. *Let your light so shine, viz. of faith, self-denial, patience, and charity.*

2. Par-

2. Particular acts, *Luke* 4. 15. shewing a power that thou art able to do all things through Christ.

And in every thing labour that Heavens glory may appear.

Thirteenth, Well behave thy self in disputable and controversial matters.

1. Earnestly and sincerely pray, *Ja* 1. 5.

2. Sincerely and diligently enquire.

1. In your Bibles, *Acts* 17. 11.

2. Of the pastors of the Church, *Mal* 2. 3

3. Of wise, holy and experienced Christians, *Heb* 5. last, They know good from evil.

3. Be inclinable, to take the way of Peace, before Schism; Obedience, before disobedience; self-denial, before self-pleasing; avoiding of scandal, before using of liberty.

4. If these things seem to cross one another, and thou knowest not which way to take, and God doth not otherwise satisfy thee; then follow the spirit of the Church, the generality of wise and holy men, *Cant* 1. 7, 8. If we know not where Christ is, we must go by the footsteps of the Flock, by the Shepherds Tents: Such mens fate we are to follow, *Heb* 13. 7.

Never

Never have substantial zeal, about circumstantial things: Put on the Spirit of Christ, in *Rom. 14.* If the design be for edification, be very charitable to the way; but if not, then favour it not, but according to the foregoing rules.

In the *Fourteenth* place, Young Christians, steer your course wisely.

1. Roul all the weight of thy soul, continually on the Lord Jesus; expect onely from his free Grace and Spirit.

2. Get to the most lively Ordinances thou canst.

Thy soul is precious, let it not starve if food be to be had.

3. Keep company with those that will help thee to *Heaven*, and not to *Hell*.

How many are spoiled for want of this heed?

4. Fall first, and chiefly, on great and heart sins: *Put not new Wine into old Bottles.*

5. Be ever well busied; keep employment as thy life.

6. Early, resist first Temptations, and take heed of thy heart, growing warm to earthly things.

7. Fill thy heart with delight in *Heaven*.
8. Let

8. Let serious Meditation, Supplication, and Contrition, quickly recover thy falls.

9. Expect no ease, rest, or satisfaction, to soul or body, but by Faith : Thy soul is never free from Temptations, Perturbations, Doubts, and Stands ; Thy Body from Labour and Sorrow.

Go on by Faith, knowing this is the best course to be taken in the World, leaving thy self with, and on, God ; in his way, is the only and wisest course for a Creature in the World.

Fifteenth, Antient Christians conclude honourably.

Its a woful thing, to see the Apostacy of many antient Professors.

Oh ! the deadness, looseness, and earthyness, yea, reprobation of many old Professors.

1. Sow grace in all your paths ; you are to bring forth much more fruit than the young : Your life should be a continual burning and shining light ; all your paths should teach, your mouths should drop Grace continually.

Oh ! the inexpressible beauty of a wise exhorter.

2. Busie in laying up evidences, and pre-

preparing the account against the great day.

Take heed you be not foolish Virgins; and you must go and buy Oyl, when the Bridegroom is come.

How mad art thou that will not make sure, against the day of tryal?

3. Abhor earthly affections; but let Death, Judgement, and Eternity, dwell continually in thine eye.

If the beams of Glory have not broke forth upon thy soul, thou art in a sad case; Shall thy Soul be buried in earth also?

Let Faith grow naturally into Light, as the Day break, does to Noon.

16. Lally, Let Faithfulness, Sympathy, and Faith bear thee on their wings, in the Churches tryals.

Know, while the Church is on Earth, it will be Militant: It will be frequently called to chuse Life Temporal, or Eternal; to own Christ, and lose all for him, or deny him.

Be faithful to a good Conscience; that's worth all the world.

Forget not *Jacob's* troubles, at the last day thou wilt be judged, by thy affections to his suffering Church.

F

Be

Be assured the gates of Hell shall not prevail against his Church ; All tryals is but building Heavens stage, and dressing the Bride to the Throne. Perish *in love to God*, if thou canst but keep his way.

Enquire seriously, and follow Conscience, after earnest prayer, with love, and peace.

Behold the day that shall never have cloud nor night : But, Oh ! sink not into deadness or wickedness !

The Lord support you in the want of the means you have had, if ever you want them : Oh ! end not in the flesh, who have begun in the Spirit !

My bowels yearn over you : Oh ! let the seed of God abide in you.

Continue to the death, the Judge is at the door.

Know if thou forsakeest him, thou art marked out for a dreadful vengeance.

The XI. and XII.
S E R M O N S.

To Domestical Relations.

ONe of the greatest *things* that trouble me now in my departure, in reference to the performance of my duty, is, that I have no more prest upon you, Relative duties; but I was very busie to lay a good foundation, of true Regeneration; without which, I could expect no acceptable fruits of Holiness.

Let me therefore beseech you, out of love to me, as well as to your selves, seriously remember the duties to be spoken this day.

First to Inferiours.

First, The more wise and holy thou art, the more thou wilt delight in subjection and obedience: The more foolish and ungodly, the more in self-will and rebellion.

How little wisdom is there in the world? Did a man regard his Temporal

ral or Eternal account, he would rejoyce in being under authority. Which brings,

1. Direction, instead of doubts.
2. Ease, instead of care. And,
3. Usually, innocence instead of guilt.

The less we have to exercise, the less account we have to make.

But nature will be high like God, though as unholy as Satan.

But God has made superiours for the tryal of Obedience, as Temptations for the the tryal of our Faith, *Luk. 2. 51.* Our Lord Jesus Christ, delighted in subjection, not only to God his Father, but to *Mary* his Mother, yea, even to *Joseph* his supposed Father, *Ephes. 5. 21.* Christians should delight in subjection.

The same excellency is exprest, *1 Pet. 5. 5. 2 Pet. 2. 10.* High characters of an evil spirit, are presumptuous, self-willed, and such as despise Government.

Secondly, Be wise, if God hath set over thee wicked or foolish Governors; One of the greatest tryals in the world.

Obedience is excellent; but Subjection to fools, or mad, or wicked, is exceeding hard.

In

In such cases therefore,

1. Humble thy self daily before God.

It's a great judgement of chastisement from God, and thou art in a case where God requires confession, and humiliation from thee.

As thy misery is every day, so let thy confessions and acknowledgements be: God loves to have his applications work.

Daily kiss the Rod: God layes such afflictions on purpose, as he did on the *Israelites* in the Wilderness, *Deut. 8. 2, 3.* To humble and prove them, to see what patience and obedience they had.

It's good counsel in this case, *1 Pet. 5. 6.* Humble your selves, that God may exalt you in due time.

Murmur not against God's Providence, but love the kindness and wisdom, which sent thee this affliction.

2. Follow not their *sinful* or *foolish* courses, or commands; Not *sinful*: We must obey God, rather then men. When Christs Mother medled out of her place, he refused to obey her, *Johu 2. 4.*

If thy Superiour commands thee to lye, steal, break the Sabbath, neglect sa-

ving, and necessary Ordinances, or do unjustly : Do them not ; shew him a place of Scripture, where God hath commanded otherwise.

Inferiour, Be not drunk, wicked, or filthy, because thy Superiour is so ; follow thy Superiour, only as he follows God.

Not *foolish* ; Foolish commands, if not forbidden, yet, if in circumstances they are mischievous, or scandalous, if they be evidently unbecoming Humanity, or Christianity, or mispending of our precious time, and talents, we are not to obey them.

Become not a fool, or scorn, only to please the Superiours lust.

3. Be very zealous to reverence their persons, and obey all their lawful commands.

The Governours wickedness, discharges not thee from thy duty, though it may in some degrees, which thou might'st owe to a better.

May be, thou art not *so much* to reverence, *so much* to love him ; but thou must not do any thing to his disparagement, or detriment, which thou canst avoid.

Give

Give him the utmost due which thou canst, without countenancing, or encouraging his sin and folly.

It's hard to steer thy course here aright; but thou must learn to give drunken, unclean Governours their due, and yet not partake of their sins.

In the fifth Commandment, thou art to honour Father and Mother, whether they be good or bad, *Acts* 23. 3, 4, 5. Saint *Paul* acknowledges his offence, in speaking disgraceful truth of the high Priest, a Governour.

4. Watch over thy heart that thou judgest not amiss of Superiours commands, through a contrariety of spirit and temper; Corruption delights to wear a religious Cloak, as you may read, *1 Pet.* 2. 16.

Add not accusation to rebellion; Suspect thy heart is disobedient, rather than the command ungodly: Father not thy lust on God, the Spirit or Scripture.

5. Labour by any means to convince Superiours of the integrity of thy spirit, when thou art forced to refuse countenance and obedience, to their way or command.

By how much the more backward thou art in unlawful things, be so much the more forward in those that are lawful ; that they may see thee upright in all things.

Thirdly. Wives, behave your selves well.

1. Love Christianly ; See, your pattern is the Church, and your union, though not a Sacrament, is yet Sacramental, *Ephes. 5. from 22. to last.*

It's not enough for you to do outward duties.

It's not enough to love a Husband as a dear Friend.

But all must be done in Christian Representation, to shew the union 'twixt Christ and his Church ; and to this end thou must love.

1. *Unitedly*, Love him as one with thine own Soul, *Ephes. 5. 31.* The Married two, are one.

If his qualities would make thee loath him, think not of them.

Let Gods good pleasure, which has united thee, please thee, if there be nothing else can do it.

2. *Faithfully* ; He must be the covering of thine eyes, *Gen. 20. 16.*

Thou

Thou must keep the Covenant of thy God, *Prov. 2. 17.* In Covenant, thou tookst thy Husband to thee morally ; as thou dost Christ by Faith, Spiritually.

Not only Adulterers in act, God will judge, but all allowed thoughts of such sins, is the act before God.

Yea, it's thy duty to avoid the thoughts of any other persons perfection, if it begin to make thy Husband base in thy eyes.

Think not what Husbands others have, thereby to slight thine own : If thou art willing to have low thoughts of him, thou art unfaithful to him.

3. *Spiritually*, Thou canst not love his person, unless thou love his soul : Thou art to save his Soul if possibly thou canst, *1 Pet. 3. 1, 2.*

Wives, do you indeed care for your Husbands Souls ? Are you indeed loth to do any thing, that may drive them farther to Hell ? Are you indeed willing to any thing may bring them nearer to Heaven ?

Blessed are those Wives, that labour to make their Husbands eternally blessed.

4. *Ardently*, not a little coldly, but

as the apple of thine eye, as the blood of thy heart; for so the Church doth Christ.

I confess, according to excellency, so (naturally) will thy love be; but it's thy duty however, to labour for a high degree.

Thou hast no less pattern, than the love of souls to their dearest God.

2. Please earnestly, 1 Cor. 7. 34. The Married Woman, must care to please her Husband; thus she should do always, it is her duty; so ought she to attire her self, behave her self, express her self, and especially, so to conform to his will, and obey his pleasure, as may render her most acceptable in his sight.

Ephes. 5. 24. *Therefore, as the Church is subject unto Christ, so let Wives be to their own Husbands in every thing.* The same is exprest, Tit. 2. 5. *This is fit in the Lord,* Col. 3. 18. And as by obedience, so by reverence, is the Wife to please the Husband, Ephes. 5. 33.

Women are to overcome their Husbands hearts, by beautiful, reverent, and chaste conversation, 1 Pet. 3. 1, 2, 3.

How few make this their care?

How many, more love to cross, and
vex,

vex, then to please and delight? How would such a study win upon mens hearts?

3. Bear patiently: Womens Ornament, is a meek and quiet Spirit; and the excellency of that is, to bear patiently, 1 Pet. 3. 4, 5.

And this the Church doth to Christ, Heb. 12. 8, 9.

Wool will break a flint, when Iron cannot; patience conquers a hard heart, when contention cannot.

4. Help diligently: The end of the womans Creation, was to help the man, Gen. 2. 18.

Prov. 31. 12. She must do him good, and not hurt, all the dayes of his life.

Wives must not hinder, and consume their Husbands Estates, by prodigality, idleness, carelesness; but encrease it, by diligence in their Callings, and providence in their Families.

The wife must help him by her prayers; Prayers are mighty helps, 2 Cor. 1. 11. And by her Counsel, as *Manoahs* wife did him, *Judg. 13. 23.*

She must help him, by covering, not divulging his infirmities; a multitude of which, love will cover, 1 Pet. 4. 8.

4. Fourthly,

4. *Fourthly, Children, do your duty.*

1. Reverence Divinely.

Your Original, is from your Parents next to God, and to them (next to him) should your service be.

Love, (as water) should ascend, according as it has descended.

Your honour is set down, as the prototype of all inferiour respects in the Fifth Commandement.

As God chuses to be a *Husband* for Love, so a *Father* for Honour, *Mal.* 1. 6. Your Parents should be honoured in similitude as God, and God as your Parents.

2. Love naturally; they are your first selves, and therefore to be beloved even before your selves.

Relations in a direct line, are all as one, *Prov.* 17. 6. And therefore to be loved with a self-love.

Love ascending in a direct line, to God, Parents and Country, is so sacred, that its called Piety; because a duty, and to objects so sacred.

3. Obey absolutely, *Col.* 3. 20. Children are to obey in all things, that is in the Lord, *Ephes.* 6. 1. In all things as unto God, in nothing contrary to him.

4. Re-

4. Requite zealously, *1 Tim. 5. 4.* Children are commanded to requite their Parents, (in the Original, to do the same things to them, which they have received of them) to the utmost of their power. To withdraw from Parents, even for the worship of God, was one of the Pharisees most abominable faults, *Mark 9. 9, to 13.*

5. *Fifthly, Servants, do your duty.*

1. Conscienciously; obey your Governours commands, for so has God commanded, *Eph. 6. 5. Tit. 2. 9.*

2. Be faithful to your Governours benefit.

You must study, so to do Commands, lay out your time, contrive and order things, as may be best for their advantage, *Ephes. 6. 5, 6, 7, 8.*

Observe the Emphatical phrases, *In singleness of heart, as unto Christ, not with eye service, but as the servants of Christ, doing the will of God from the heart; with good will, doing service as to the Lord, and not to man.*

Tit. 2. 10. Servants must not purloin, but shew all good fidelity.

Gen. 24. 12. Servants are to pray for their Masters: And *vers. 33.* To deny themselves for them.

3. Re-

3. Respect them highly : If he be a Master, he must have fear and reverence, *Mal. 1. 6.*

1 Tim. 6. 1, 2. Masters must be esteemed worthy of all honour, even the most perverse; 1 Pet. 2. 18, 19, 20.

Luke 17. from 7, to 10. Servants must labour, and give great respect too, while their Masters sit in ease and delight.

And not to murmur at the dispensations of providence. For servants labours are easier to their Masters, then Masters accounts are like to be to God.

To Superiours.

First, Superiour, remember the account that thou must give, and the grace which thou must act.

What infinite good may Dominion and Authority do?

Government is a high talent, and diligently to be improved for God.

All Governours are Shepherds, and are oft so called, and God will require his Flock at their hands. Government is a Stewardship, and we are sure to give an account of it, *Luke 16. 2.*

Remember the tribute thou art to pay, as well as the pleasure thou receivest in Government.

Secondly,

(III)

Secondly, Loath Tyranny, but keep up Gravity ; Rule by Scripture, reason, and affection.

Rule as God doth ; seeing thou rulest in his stead.

Rule not furiously and madly, as *Rehoboam* would the *Israelites*, 1 *King*. 12. 14.

Rule not foolishly and weakly, as *David* did *Abdonijah*, 1 *Kings* 1. 6. but rule as God, *Hos*. 11. 4. with the cords of a man, with the bonds of love : Use not severity, while affection, reason, or Scripture can prevail.

Rule not as an Executioner, but an Orator ; not by force of iron, but by truth ; but ever maintain the dignity of the place wherein, and the person for whom, thou rulest.

Thirdly, Rule for God, if thou expectest any blessing from God.

God hath made all things for himself, *Prov*. 16. 4.

We are to do all things for God's glory, 1 *Cor*. 10. 31.

All Government is for God, 2 *Chron*. 19. 6.

Therefore say as *Josua*, Chap. 24. 15. *As for me and my household, we will serve the Lord.*

Or

Or as *David*, *Psal.* 101. 2, 3. *I will in my house behave my self wisely in a perfect way; Oh, when wilt thou come unto me!*

All Governours are to encourage the good, and discourage the bad, 1 *Pet.* 2. 14. and *Psal.* 101. 6, 7. *My eyes shall be for the faithful, and my face against the wicked.*

If thou rulest not thus, expect no blessing, *Prov.* 3. 33. *the curse of the Lord is in the house of the wicked, but he blesteth the habitation of the just.*

Fourthly, Labour to infuse the fear of the Lord into inferiors, if thou wouldst receive any true respect unto thy self.

One of the great woes in this Nation, is the wickedness of Servants, and the hypocrisie of professing Inferiors, which shames all Religion.

And in truth, there can be no assurance to thee where there is no Conscience to God.

Thus therefore *Abraham* laboured to make his Family religious, *Gen.* 18. 19. he commanded his children, and his servants, that they should keep the fear of the Lord.

To instruct thy Family in Religion,
is

is the eminent command of God, *Dent.*
6. from 6. to 9.

If God be despised, shall not man?

Fifthly, Husbands do your duty.

First, *Love Christianity.*

The mystical representation requires this of the Husband, more than the Wife.

Ephes. 5. 25. Husbands must love as Christ; Now Christ loves more than the Church: And therefore love,

1. *Unitedly*, The Wife hath not her love, unless she hath self-love, *Eph.* 5. 28.

The Husband is to love her as his own body, *ver.* 33. as himself; for so Christ did the Church.

How little do those perform this Command, that wish, of all creatures, their Wives were farthest off?

Who feel indeed the burthen of union, but nothing else.

2. *Faithfully*, The want of this is bitterly complained against, *Mal.* 2. 4.

All willing turnings aside (even in thought) to another, is adultery.

The jealous God hates adultery.

3. *Spiritually*, Its proper for Husbands to teach their Wives in Religion,
1 Cor. 14. 35.

If thou hast a care of thine own soul, thou must needs then have of hers; she is thy self.

If Christ gave his life for his Church, so must thou to save thy Wives soul in thy capacity.

4. *Ardently*, Surely they do so, who according to Scripture-rule, and Christs example, love them as themselves; lay down their lives, and leave all for them.

How little is there of this love in the world, when of all persons, Wives are frequently the most hated?

Secondly, *Direct carefully*, Ephes. 5. 23. The Husband is the head of the Wife, therefore to take care how to direct and command her.

1 Pet. 3. 7. They are to dwell with *them according to knowledge*.

How wretched is that state, when there is no care or ability for this in Husbands?

Husbands are carefully to direct their Wives to the best ends; and the best means unto those ends.

Thirdly, *Bear pittingly*, 1 Pet. 3. 7. Husbands are to give them all honour, as to the weaker vessel; to deal gently with

with them, to consider their weaknesse,
and to allow for it, as we use to do to
sick or distracted persons.

Col. 3. 19. They are not to be bitter
against them.

Oh the excellency of Scripture!
which meets with the most usual sins,
and enjoyns the most necessary duties.

Fourthly, *Provide affectionately*, as you
do for your own bodies.

Ephes. 5. 29. for so Christ nourisheth
and cherisheth his Church.

How wretchedly do many Husbands,
who take no more care of Wives then
of Dogs? Nay, not so much.

How many grudge them every thing
but sorrow?

Sixthly, Parents, do your duty. Oh
that they would! then would the
world be happy, then would the Church
and the Kingdom of Heaven be filled.

By ill education, next Original cor-
ruption, doth the world become a Hell.
But,

1. *Educate Religiously*, *Ephes. 6. 4.*
*Bring them up in the nurture and admoni-
tion of the Lord.*

Nurse their souls with Religion, as
their bodies with food.

Pray

Pray for them, and with them.

Catechize them; teach them to read and hear; teach them, as thou fittest by the fire, by the walls of thy house, as thou liest down, and risest up, *Deut.* 4. 9, 10.

For the Lords sake, and your souls sake, and the souls of your Children, lead them not the way to Hell, but Heaven.

2. *Rule prudently, Epkes.* 6. the beginning of the 4. Verse, *Provoke them not to wrath.*

Give correction only when 'tis necessary; and never be out-braved with children when it comes to a contest, *Prov.* 13. 24. *Prov.* 22. 15. *Prov.* 23. 14.

That thou maist rule prudently, take these Directions.

1. Begin education early.
2. Keep thy child well employed.
3. Keep him from bad company.
4. Be ever dropping into him reason, religion, and thy affection.
5. Lay no intolerable burden upon him.
6. Wink at small faults.
7. Ever labour to convince, before thou striketh.

8. Ne-

8. Never cease convincing, or correcting, till thou hast subdued his spirit, if he contends with thee.

9. Never chide, or correct, without, or above due desert.

10. Be just in all thy words and acts towards him.

11. Be sure to give a good example.

3. *Provide comfortably*, and that in all respects; Especially, *Callings, Matches, Portions*.

Callings. An idle man is an out-law from Gods Kingdom.

Bring him up in a *Calling*, or thou wilt not do it in the admonition of the Lord.

Every one by the fourth Commandment, must have something to do for six days in the week, beside to worship God.

Matches, 1 Cor. 7. 38. the Father is to dispose of the Virgin (as that place is generally interpreted:) and herein take the most curious care, next the salvation of thy Soul.

Portions, 2 Cor. 12. 14. Parents are to lay up for their Children.

1 Tim. 5. 8. *He's worse than an infidel, that doth not provide for them of his own house.*

How many idle, and drunken infidels there are in the world?

7thly.

7thly. *Lastly, Masters, do your duty.*

1. Love your servants.

Consider, 1 *Tim.* 5. 8. whoever is of thy house, thou must take care for *them*.

Shew this in the care, both of their *souls* and *bodies*.

Of their *souls*. Servants use to partake of their Masters Religion.

Abraham circumcised all the Males of his household, *Gen.* 17. 27.

And in the New Testament, men and their household were baptized together

All the household eat the *paschever* together.

And so their *bodies*. Servants are next to kindred.

Eliezer was to have been *Abrahams* heir, if he had had *none* of his own *loyns*.

2. Use them as you would be used, if you were in their case.

Ephes. 6. 9. You are to be as faithful to Servants, as Servants are to be to you, doing the same thing to them.

Col. 4. 1. As you would have God use you, do you use them.

Give them such comfortable food, wages, lodging, cloaths, as you can with reason wish to your selves in their case; and lay no intollerable burden or correction on them

Use

Use their time and strength, but leave them health for body, and time for soul; and comfort in both.

I charge *Husbands and Wives, Parents and Children, Masters and Servants*, to lay these duties home unto their Consciences, and give them authority over their lives; as they desire to appear and meet me with comfort at the great day of recompences from the Lord.

The XIII. and XIV.

S E R M O N S.

IN my course propounded, now I was to speak to you all in general Exhortations; to which I had designed this whole day, and the next day for the other part of the Valediction, viz. Benediction or Blessing; but finding this week, by those that have judgement in the Law, that I have no more Sabbaths allowed me but this, I must contract my intentions for both dayes into this one, and last.

I shall (first) therefore speak a few words more unto you; and then conclude with my hearty desires of a blessing on you.

First,

First, See; days of grace have their last; sins have oft a flow, but ever a sure account.

There is a time when God will suffer my preaching, and your hearing conjunct no more.

The day long threatned is now come.

Now we must reap the fruits of our vain attendances.

So will it be with all our sins, with all our joys; Vengeance will have its day, joy will have its night.

Secondly, Lets heartily bless the Lord, for near these sixteen Years freedom in sacred Ordinances: We have had such plenty of *Manna*, as scarce has been any where, since God created man on earth.

Oh! if thousands of others had seen the dayes we have seen, what joy would they have had, what improvement would they have made? Let us bless God for the clearness, and vehemency, and constancy his Word.

For our eminent Fasts, wherein no sedition was sown; Our serious Sacraments, our frequent (yea, more then ordinary) Expositions: Our private, enlivening conferences, these must be reckoned for, in the day of recompences.

Of

Of several perswasions there have been a few, that have (all or most) this time turned their backs upon all these publick Ordinances : The Lord lay it not to their charge in the great day.

If these mens souls have not obtained saving faith all this time, what answer will they give, for their so long neglect of the means thereof?

I am as sure to have these opportunities mentioned in Eternity, with joy or sorrow, as I have ever seen the Sun to rise. Acknowledge this mercy now with thankfulness, that you may not then with dreadfulnes.

Thirdly, Let me beseech you not to depart from the Truths you have received.

I may say as *Paul*, Gal. 1. 9. *If any man preach any other Gospel to you, than that you have received, let him be accursed.*

I do not say, any will, but they may; I say not, small controversial matters, but Doctrines of Faith and Repentance.

If any come to wound profession of Religion, scoff at the Spirit, or labour to turn people to Irreligion and Prophaneness; know that man is a messenger of Satan, and not of God.

Take heed of *Antinomian*, and *Arminian* Doctrines, leaving the soul in the

filth of Hell, or the impotency thereof; making Christ the pandar of sin, or man the saviour of the soul. Never cease total dependance on the Grace of Christ, nor strictest diligence in the wayes of Holiness. The longer you live, the more you will find, we have no Might, but must ever watch and exercise in Divine strength and hope. I may say as the Apostle *John*, 1 *John* 2. 24. 25. This has been my *Doctrin* from my first until now.

Fourthly, If any of you desire to know the old Doctrines you have received, there are means for you to have them.

There's a Catechise you may have, & Sermons; May be you may desire on such, and such Doctrines; There are those that have the heads of all I have *delivered* unto you, where you may fetch them.

You may have the Bulk, and God may send you the Spirit. I speak not to those that scorn me and my endeavours, but to those that value them.

The world is full of Books, and I am conscious of a great deal of imperfections, else my zeal had made me Print something, for my Memorial to you.

Fifthly, Oh! let Professors study to honour God. Let me say as *Paul*, *Phil.* 4. 8. And oh! that I had reason to say all the ninth Verse.

But

But remember, I go away with a very deep sense, that we have very much *dishonoured* God: Oh! that inward Integrity, outward Impartiality, Gravity, Beauty, and Goodness, may henceforth shine in the Professors of this place.

The want of this, is my wound I depart withal.

Sixthly, Own God in your Families. Let him have a Church there: breed not up Heathens for the fire of Hell: if thou hast no Family-prayer, expect no Family-blessing.

Live as those that know there is a God and would have him to be their Friend.

Hast no care of Servants souls? It's a sign God has no saving care of thine.

Seventhly, Remember to sanctifie the Sabbath: Satan hath a great design to destroy Sabbaths, knowing them the Marts of Holiness. The sanctification of this day, and all Religion, rises & falls together: Breed not up thy Children in Sabbath-breaking; if thou do'st, thou wilt find them Heart-breaking. Hast no care of God's Sabbaths here? It's a thousand to one, if ever thou seest a Sabbath in *Eternity*: Behold the promises, *Isa.* 56. from 4. to 7. *Isa* 58. latter end.

If God's Sabbaths be the dayes of thy

carnal pleasure, thy pain will be in the day of Sabbath.

If thy gates be open on the Sabbath to prophaneness, at those gates goes out blessings, and comes in curses.

If any teach otherwise, I charge you, receive not their doctrines; dost thou practice what they profess, all the Apostles did? And let God have the day which he hath called by his own Name, *Rev. 1. 10.*

Eighthly, Let none be zealous for prophaneness, or persecution.

Remember, I say not persecution is coming, but it may come before all your heads be in the grave: We know not what our *sins* may bring forth in a *day*, we have had many great changes on a suddain.

Take heed of being haters of the holy Spirit, and fighters against the God of Glory.

Young men be not mad against God, at whose judgement Seat you must one day stand: Have some respect now, that he may have mercy then.

If you will damn your own souls, hate not them that would save theirs; Let me rather be disobedient against God, than a murderer of him.

Hear the voice to *Saul*, *Acts 9. 5.* *I am he whom thou persecutest; it's hard for*

for thee to kick against the pricks.

I speak this for your sakes, not the persecuted.

How would the noise of *Mells* riot, and persecution, wound me afar off?

Ninthly Get all good from, & shew all duty to, him that follows: Oh! that his care, affection, piety, and ability, might make me to be forgotten by you.

But if he should be weak or evil, yet while he preaches Truth, while he sits in *Moses* Chair, hear him seriously, and carry your selves towards him, as becomes a people to their Minister.

If any of you remember me with affection, let not that hinder your edification by him, or your respects towards him.

Tenthly, Study Peace:

There's no question, but non-Conformists shall be esteemed Rebels, and Authority moved to use them as such.

I have sate down, and counted my cost aforehand, and do assure you, nothing but the fear of the wrath of the Eternal God, (which none can endure) could have caused me to refuse active obedience to the commands of Authority, and have forsaken you, and my publick Ministry.

But whatsoever be the censure of Au-

thority upon us ; I beseech all men, by the Name of the Lord Jesus, and his second coming, that they think of nothing, but patience and prayer ; and I profess before the Lord, and you, all the Non-conformists of my acquaintance, are of the same profession, even those that had some hand in the last, never intend to meddle with war more.

It's a horrid scandal to Religion ; it's a remedie worse then the disease, the cure will be worse then the *Malady*.

Either thou sufferest conscientiously, or not ; if not, there's no reason to add rebellion to disobedience ; If thou dost, thou hast no reason to lose all the reward of thy patience.

If thou avengest thy self, thou hast lost all thy gain, and reward from God.

No, study in other things, to be so much the more obedient, by how much the less thou art able in some particulars actively to obey : Shew a spirit of obedience, in the excellency, of Love and Patience : I hope, I shall never hear of any of this place, take parts in any Tumults, Seditions, or Insurrections.

In the *Eleventh* place, Learn how to behave your selves, in the day of *Jacob's* troubles.

Now

Now we have all peace, (yet as I said) we know not what may befall us before we die, when I shall not be here to advise you ; and having had the charge of your souls, and for ever wishing them well, I am bold to advise you, when ever such a time shall come.

1. Have the mark of mourners on your foreheads, *Ezek.* 9. 4, 5, 6. Let not God see that you care neither for your sins, his wrath, nor the Churches misery.

If the sins of a Nation be nothing to thee, the judgement of a Nation shall be something.

Either mourn for sin, or for woe, which thou wilt.

Do thou mourn for the sins that the Nations rejoyce in, and let it appear, that thou art a mourner, that the *Angels* may see it: Who knows not, that the heart by rejoycing in sin, *acts it over again every day?*

2. Keep thy self pure from the reigning sins of the times.

I speak not of any particular time, but when-ever God is angry with his Church.

Consider, what are the sins of the times, if ever there be Prophaneness, Superstition, Impiety, Malice against Religion, Sensuality, or Impenitency, touch it not, *Rev.* 18. 4.

The condition of God's Covenant, is entayled on this purity, 2 Cor. 6. 14.

3. Feel the sorrows of the Church.

If the Church be nothing to thee, Christ is nothing to thee, and thou art nothing but an enemy to Christ.

If thou dost not gather with him, thou scatterest.

If thou feelest not the Churches pain, thou hast none of the Churches Spirit.

Woe is to all such, *Amos* 6. 3, 4, 5, 6. Remember the tryal of the last day, *Mat.* 25. Is according as thou hast sympathized with the afflicted Church.

The love of the Brethren, is the mark of passing from death to life, 1 *Joh.* 3. 14. and ver. 5, 6. We are so to love, as to lay down our lives for them: Nothing so dear, but should be sacrificed for the Church.

4. Give God no rest day nor night, until he have mercy on his people.

We shall find indeed, that prayers and tears are the Churches best weapons.

And canst thou pray, and forget the Israel of God?

This is exprest, *Isa.* 62. 6, 7. Oh bless the Lord for the liberty of Prayer! it is the Kingdom of Heaven descended in the midst of misery.

In such cases, put on the spirit of the Psalmist, *Psal.* 137. 1. to 6. Great

Great encouragement there is from *Luke* 18. from 1. to 8.

How is God pleased to see prayer, love and zeal, in wrestling for his Church?

He that can be quiet when the Church is in misery, hath removed himself from the Churches lot and society.

Art thou content to have no part with her hereafter?

Lastly, Oh be all of you truly wise!

Once more receive a few *councils* from me (which indeed contain the substance of the *greatest wisdom* in the world) which I am heartily willing to leave with you.

I pray get these by heart, or have them wrote before you.

First, View truth.

Lose not willingly, the sight of divine beauty, the glory of the true world.

Bury not thy self alive; let not Satan rule thee. Therefore, think, read, hear, that thou maist see the light, behold its beauty, taste its pleasures:

Darkness is the world contrary to Heaven: Oh! arise from it.

Secondly, Follow light.

Or be so miserable, that infiniteness can't help thee.

If thou *disobeyest conscience*, thou runnest upon the sword of woe inevitably.

Thirdly, Know, the fellowship of the flesh, the world, and the devil, will be only bitterness in the end.

So much as thy spirit is tainted with, and steered by, these thy enemies, thou art the further from the fountain of joy.

Live crucifying of these, or thou wilt be crucified by them.

If *flesh-pleasing* be not thy *afrightment*, and *self-denial* thy *delight*, thou art out of the Convoy of eternal blessedness.

These will be ever tempting, ever know their ends.

Fourthly, Live in fight and dependence, upon the Father, Son and Spirit.

See him continually, if thou wilt be happy, and depend only on him.

Live by faith on the Father, for giving; the Son for conveyance; the holy Ghost for applying all things to thee.

Fifthly, Live in good air; resist first temptations.

A soul in evil company, is either in Hell, or will go thither.

(There is nothing more healthful then the air we live in.)

Grace can't there grow; sin will there besmear thee.

Either thy nature will part God and thee, or God and evil company.

If thou watchest not first beginnings,
all thy vows, covenants and resolutions,
are but as dew before the Sun.

Sixthly, Exchange temporal joy, for
eternal; the world will leave thee; its
gloss will soon be gone; therefore change
it for Heavens glory.

1. By daily Mortification.
2. Diligence for Edification.
3. Readiness for Testification.

Change earthly fruitions, by trading
for heavenly, make good friends of un-
righteous Mammon.

Seventhly, Fill thy self with Religions
pleasures; expect, & overlook its labours.

Oh! be truly voluptuous; let God,
Heaven, and the spirit of Grace feast
thy soul continually.

Let Religions sweat-meats, and beau-
ty, banish pain and labours.

Eighthly, If thou lovest life, let death
dwel in thy eye.

None are wise but these, and all are
according to this.

This is temptations water, Religions
bellows: It's necessity will make thee
happy.

Ninthly, Conform solemnly to the
terms of Salvation, viz. Impartial de-
pendance, and attendance on the Lord
Jesus Christ.

Wait

Wait for Might from him ; watch for, act to him.

Lastly, Be resolute, never to depart from Faith and Holiness, let the issue and event be what ever it will ; On these two hang the two Testaments, depart not from them ; Heaven and Earth shall fall, before they fail.

If thou be'st unholy, thou throwest away the whole world ; if unbelieving, thou throwest away thy self for ever.

Holiness is the foundation of all things ; Faith unites thee to the spring of all things.

All is but a lie that tempts thee from it, and so thou wilt surely find it.

ANd thus have I laboured to deliver to you all the Counsel of God, necessary to Eternal life ; I have laboured to nourish you up in the words of faith, and good Doctrine.

Give me leave now to take my leave of you, and leave a blessing with you.

The providence of God, brought me from far to you ; I was designed from all Eternity to be your Minister : For you I was ordained ; you have I loved ; you have

have I taught; with you have I lived; and with you would I have died: Nothing but the *keeping* of a good *conscience* should have parted 'twixt me and you.

Great offers of preferments moved me not; but the terrors of the Almighty I dare not run upon.

This I can say in the presence of that God, before whom I shall shortly appear, That though in much weakness, yet I have laboured in the truth of my heart, to walk before you.

The salvation of your souls, I have earnestly *prayed*, *longed*, and *laboured* for.

I desire to humble my self before you, and I beg the mercies of God, in our Lord Jesus Christ, for all my miscarriages; for the want of so good examples, as I should have shewed you: That I have not prest upon you particular duties, nor have been so zealous in private Admoditions, as I should have been.

Oh! let all the evil you have seen in me, be buried from your practice in the bottom of the Sea; Let the good you have seen or heard, abide with you for ever; Let the Spiritual rules, and motives, you have abundantly heard, dwell richly in you.

Take heed of hypocrisy, be serious in
Re-

Religion, live in Divine Communion, watch and examine, look into eternity, and live on Jesus to bring you thither.

I heartily thank you for your willing reception of me when I came first; For all your courteous, and civil deportment I have received since; for all your chearful hearing of the word, for your often granting of my publick request; And (most of all) I thank every one that have received any good from me.

I thank every particular person, that has done me the least particular kindness in word or deed; The Lord repay it seven-fold in to his Bosome.

I have willingly wronged no man; I have been glad to do good to any. I have endeavoured to live affectionately in the midst of you; And I pray, if any have any thing against me, let him make it known to me before my departure; and I will make him satisfaction, or bear his shame.

And, I pray, let no man lay any thing to my charge when I am gone, that will not convince me before I go.

I thank you for your desire of my abiding among you, and the Lord provide better for you; I must one day appear, and give an account of my Ministry

stry among you; then we shall meet again, and our old Communion will then be fresh to us: Oh, may it be with joy to every one of you! Oh, may *I* never be a witness against any soul here!

I was a stranger, and have been naturalized to you; now *I* am naturalized, *I* must be a stranger: But, oh that we may once meet, and take our leaves no more! but may joyne ever in the quire of Glory, who have oft joyned here in Solemn Ordinances.

If any of you have been my Spiritual Children, you must ever love your Father; if *I* have only been a waterer, and not a planter; yet let me reap the fruit of prayer from you.

Let my Name live in your private Prayers, when it is dead in publick discourse, send tokens by Heaven to me, when you shall see me no more on earth; wee'll meet at the Throne of Grace, when we shall meet no more in this pleasant house. The thickness of no Walls, the distance of no Seas; can hinder the visits of your Prayers.

And pray this for me, that *my whole Soul and body, may ever be presented as a living sacrifice unto God; that I may live*
onely

onely to Jesus, whom *I* have chosen for my eternal portion; that he would use me; as may be most for his Glory, in doing and in suffering; and enable me to be faithful in what he calls me to; and himself onely would be my everlasting reward; that he would not deny himself to me, who have earnestly desired, to be stript of all things, so *I* may enjoy him.

Neither shall your prayers be without return on my part, the roads wherein *I* may travel, the beds whereon *I* may lie, the rooms wherein *I* may kneel, will testify how much *I* have *Mell's*, yea, and *Leigh* too upon my heart.

That you may *farewel*, and the God of love and peace be with you, will ascend from my heart and lips, when you may be sleeping on your beds, working in your shops, plowing in your fields.

Oh, may you *farewel* in the dayes of your temptations and tryals! Let the God of Love and Peace, then be with you, support, strengthen, and deliver you.

May you *farewel* in the dayes of your sorrows and afflictions; and the God of Love and Peace, be with you in the fire, and in the waters, and bring you as gold
out

out of the fire, seven times refined and purified, and give you the garment of praise, for the spirit of heaviness.

May you *farewell* in your joys and comforts; and the God of love and peace make you humble, spiritual, and thankful; that your temporal joys, may be but fore-runners of eternal Songs.

May you *farewel* in your shops, your fields, your journeys, at your tables, by your fires, on your pillows; may you be blessed in the basket, and in the store, in in your goings out, and your comings in.

May you be blessed in your children, your servants, your yolk-fellows, and your Minister.

May you be blessed in your healths, your names, and your estates.

May you *farewel* in the exercises of Graces, Duties, and Ordinances; may the God of love and peace, make them easie, pleasant, spiritual, and fruitful to you.

May you *farewel* in the hour of death: Let the God of love and peace, then shew his Reconciled Face, and speak peace unto you.

May you *farewel* at the great day of Judgment; may the God of love & peace then set you at his right hand, smile upon you, and absolve you for ever.

May

May you *farewel* in the dayes of Eternity; Let the God of love and peace, then lead you to the Fountain of living Waters; let everlasting joy, be upon your heads; may you ever walk in Paradise with him, sing in the quire of Saints and Angels, or sit with him upon the Throne of his Glory; may you never know, what Hell means, but dwell in the Rests, and Ravishments of Heaven for ever.

May my *enemies* be all well; though I have known but a few, yet they that are, the Lord bless them for ever; may they be happy in the highest Heavens; the Lord love them, with an everlasting love; pardon all their sins, enrich them with all graces, overcome all their corruptions; the Lord return them good, for every evil thought, word, or deed they have used against me, I do from my soul beseech him: I earnestly desire of God, I may know what 'tis to live in their love, and communion in Eternity, whose favour I could never gain in time.

This I can truly say, There are none in the world I have more heartily loved, than my greatest enemies.

I have had no greater delight, than to do good for evil; to pass by provocations, to offer obligations, has been one
of

of the sweetest pleasures of my life : Let them enjoy that love from God, which I could never gain from them.

May my friends be rewarded; let them be reaping in the dayes of Eternity, every good thought, word, and deed, they have here vouchsafed unto me; how unworthy soever I am, yet (seeing it was done *in the name of a Prophet*) let them receive a *Prophets reward*; may they never want God to be their friend; let the upper and the neather springs be their portion.

May all the graces of the Divine Spirit, all the promises of the Gospel, and all the joys of glory, be the lot Inheritance.

I can now say no more, but my life shall spend it self, in crying for their blessednesses : And God has no greater riches to bestow, than my soul shal daily importune from them; Let all the Treasures of Divine love, be the reward of theirs. Let every particular Family be blest, and (in e pecial) that honourable Family, whose deceased Head brought me hither. Let every Branch thereof, be an heir of Temporal, Spiritual, and Eternal Mercies; Let their Name continue in Splendor, and their Posterity in
Di-

Divine favour, as long as the Sun and Moon endureth : The Lord unite them in Peace, and God deal so with me, as I have sincerely laboured, the Union and Prosperity of that Family.

And now (as in reference to my Administration) *farewel* Sacraments, and Sabbath; *farewel* Expositions, and Catechize; *farewel* this house; and *farewel* this Seat for ever : and (within a little while) *farewel* your discourse, and your faces; *farewel* my pleasant habitation, and this sweet air of Mells; *farewel* friend and foe; *farewel* all; and the God of Glory, give us himself who is all in all.

Now the Lord bless you, and keep you, the Lord make his Face to shine upon you, and be gracious to you; The Lord lift up the Light of his Countenance upon you, and give you peace.

The Grace of our Lord Jesus Christ, the Love of God the Father, the sweet and comfortable Fellowship of God the Holy Ghost, be with you, bless, guide, and keep you; Save your souls, and bodies now, hence-
for Ever, and for Ever.

F I N I S.

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